

Ex Libris

ERASMI

Colloquia Selecta

FRANCOIS R., THE *Superior*

Select Colloquies

OF

ERASMUS.

WITH AN

English TRANSLATION,

As Literal as possible, design'd for
the Use of Beginners in the
Latin Tongue.

Fourth Edition.

By JOHN CLARKE,
Master of the Publick Grammar-
School in HULL.

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Y O R K. M D C C X X X I.





T H E P R E F A C E.

*I NEED say nothing here, about the Necessity of Literal Translations of Latin Authors; for the Use of Beginners in the Latin Tongue; having already said so much to that Purpose in the Preface to my Select Century of CORDERY's Colloquies, and my Essay upon the Education of YOUTH in Grammar-Schools. **Neither** therefore I must refer my Reader, if he wants Satisfaction in the Matter: For if that will not satisfy him, nothing I can say further to the Point, will signify any Thing at all. It is to me a Wonder, it should be necessary to say any thing indeed in so plain a Case. For this Method of proceeding with Beginners, does so visibly recommend it self, by its great Easiness, both for Teacher and Learner, that it is really surprising, the World should not long since have hit upon what lies so obvious to common Sense; and I should have much ado to think any Man could, upon the least Consideration, fail of being convinc'd of the Reasona-*

blenfs and Necessity of it, did I not consider that Prejudice has a strange Influence upon the Minds of Men, and that it has been commonly found somewhat difficult to beat them out of a Road they have been us'd to. The only Reason I can imagine, why this Method has not been taken long before this, is the Difficulty of Translating any Thing in Latin literally, and at the same time tolerably, into our English Tongue. A Literal Translation it was thought, would look ridiculous, and bring no great Credit to its Author ; and therefore no Body was willing to stoop to a Piece of Drudgery, how useful and necessary soever, that was not likely to turn much to the Undertaker's Reputation. For we see in the Teaching of other Languages, where the Manner of Expression lies not so cross to that of the English Tongue, but that they will commonly admit of an easy Literal Translation ; Translations have been thought necessary, and constantly used.

IT is impossible indeed Literal Translations should be every where easy, handsome, smooth English ; but whoever considers the vast Usefulness of them, and that they are not design'd to teach Boys English, but Latin, by informing them in the precise and proper Import of the Words in that Language, (which they visibly do, with vastly more Expedition, as well as Ease to both Master and Scholar, than any other Method that can be taken with them :) I say, whoever considers this, will not be offended

The P R E F A C E. v

fended at the Stiffness and Awkwardness of the Language here and there, which is unavoidable in this Way of Translation.

THE Reader will here find the most comical and diverting Dialogues of Erasmus, published exactly in the same Method with my Cordery: That is to say, the Translation is as Litteral as it could well be made, and the Order of the Latin Words altered and accommodated to the English Tongue. All concern'd in the Instruction of young Boys in the Latin Tongue, cannot but be sensible, how much their Progress is retarded, by the Difficulty arising from the perplexed intricate Order of the Words in that Language. This is a continual Rub in their Way, that hinders them, at least, to speak within Compass, half in half. This, therefore, I have here removed, that they may not be confounded and discouraged by a Difficulty that occurs almost every where, and which they cannot get over, without that continual Assistance, which no Master can give them, to keep them constantly doing; or if he could, yet it would be a needless Piece of Drudgery, since it may be saved by this Contrivance.





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E R A S M I



ERASMI Colloquia Selecta.

NAUFRAGIUM.

A. ***** Arras hor-
 N ***** renda, est
 ***** istuc na-
 ***** vigare ?
 Deus prohibeat ne
 quidquam tale veniat
 unquam in Mentem.

B. Imo, quod me-
 moravi hactenus, est
 merus lusus præ his,
 quæ nunc audies.

A. Audivi plus fa-
 tis malorum. Inhor-
 resco te memorante,
 quasi ipse intersum pe-
 riculo.

B. Imo, ætæ labo-
 res sunt jucundi mihi.
 Ea Noctæ quiddam ac-
 cidit, quod ex magna
 parte ademit spem læ-
 lutis Nauclero.

Hou tellest dread-
 T ful Things, is
 that sailing ?
 God forbid that
 any such Thing should
 come ever into my
 Mind.

Nay, what I have related
 hitherto is meer Play, in
 Comparison of these Things
 which now you shall hear.

I have heard more than
 enough of Evils. I trem-
 ble whilst you relate, as if
 I my self were present in
 the Danger.

Nay, past Labours are
 pleasant to me. That
 Night something happened,
 which in a great Measure
 took away the Hopes of
 Safety from the Master.

A. Quid

A. Quid obsecro ?

What I pray you ?

B. Erat *Sublustris* nox, et quidam e nau-
tis stabat in galea ;
nam sic vocant, opi-
nor ; circumspiciens,
si videret quam ter-
ram. Quædam sphæ-
ra ignea cepit adfi-
gere huic ; id est
tristissimum ostentum
nautis, si quando ig-
nis est solitarius, fe-
lix cum gemini. Ve-
tusta credidit hos esse
Castorem et Pollucem.

It was a *Moonshine*
Night, and one of the
Sailors stood upon the
Round Top, for so they
call it, I think ; looking
about, if he could see any
Land. A certain Globe of
Fire begun to stand by
him ; that is a very sad
Sign to the Sailors, if at
any time the Fire is but
one, a happy one when
there are two. Antiquity
believed these to be Castor
and Pollux.

A. Quid illis cum
nautis, quorum alter
fuit Eques, alter Pu-
gil ?

What have they to do
with Sailors, of which one
was a Horseman, the other
a Boxer ?

B. Sic visum est Po-
etis. *Nauclerus*, qui
assidebat clavo, inquit,
Sic (nam Nautæ
compellant se mutuo
eo nomine) videsne
quod sodalitium clau-
dat tibi latus ? video,
respondit ille, & pre-
cor ut sit felix. Mox
igneus globus delapsus
per funes, devolvit se
usque ad *Nauclerum*.

So it seemed good to the
Poets. The Master, who
sat at the Helm, says,
Comrade (for Sailors call
one another by that
Name) do you see what
Company covers your Side ?
I see, answered he, and I
wish that it may be
lucky. By and by the fiery
Globe sliding along the
Ropes, rolls it self to the
Master.

A. Num

A. Num ille exanimatus est metu?

Was he not killed with Fear?

B. Nautæ assuerere monstris. Ibi commoratus paulisper, volvit se per margines totius navis, inde dissipatus per medios foros evanuit.

Sailors are used to strange Things. There staying a little while it roll'd itself along the Edges of the whole Ship, after that slipping through the middle of the Decks it vanish'd away.

A. Sub meridiem tempestas cepit incrudescere magis ac magis. Vidistine Alpes unquam?

About Noon the Storm began to rage more and more. Have you seen the Alps ever;

B. Vidi.

I have seen them.

A. Illi montes sunt verruce, si conferantur ad undas Maris. Quoties tollebamur in altum, licuisset contingere lunam digito. Quoties demittebamur, videbamur ire recta in tartara, terra desiciente.

Those Mountains are Molehills, if they be compared to the Waves of the Sea. As oft as we were lift up on high, one might have touch'd the Moon with a finger. As oft as we were let down, we seem'd to go directly into Hell, the Earth gaping.

B. O infanos qui credunt se Mari!

O mad Folks who trust themselves to the Sea!

A. Nautis luctantibus frustra cum tempestate, tandem nauclerus totus pallens aluit nos.

The Sailors struggling in vain with the Tempest, at length the Master all pale came to us

A 5

B. Is

B. *Is pallor præfigit aliquod magnum malum.*

That Paleness præfiges some great Evil.

A. *Amici, inquit, desii esse dominus meæ navis ; venti vicere, reliquum est, ut collocemus nostram spem in deo ; et quisque paret se ad extrema.*

Friends, saith he, I have ceased to be Master of my Ship, the Winds have conquered ; it remains that we place our Hopes in God ; and every one prepare himself for Extremities.

B. *O concionem vere Scythicam !*

O Speech truly Scythian !

A. *Autem imprimis, inquit, navis est exoneranda, sic necessitas iubet durum telum : Præstat consulere vite dispendio rerum, quam interire simul cum rebus. Veritas persuasit ; plurima vasa plena preciosis mercibus projecta sunt in Mare.*

But first, quoth he, the Ship is to be unloaded, so Necessity commands a hard Weapon : It is better to take Care of Life, with the loss of Goods, than to perish together with our Goods. Truth perswaded ; very many Vessels full of precious Wares were thrown into the Sea.

Hoc erat vere facere jacturam.

This was truly to make Loss.

A. *Quidam Italus aderat, qui egerat legatum apud regem Scotiæ ; huic erat feretrum plenum argenteis vasis, annulis, panno, ac fericis vestimentis.*

A certain Italian was there, who had been Ambassador with the King of Scotland ; he had a Box full of Silver Vessels, Rings, Cloath, and Silk Cloaths.

B. Nolbat

N A U F R A G I U M. 3

A. Nolebat is decidere cum Mari ?

Would not he compound with the Sea ?

B. Non, sed cupiebat aut perire cum suis amicis opibus, aut feruari simul cum illis ; itaque refragabatur.

No, but he desired either to perish with his beloved Wealth, or to be saved together with them ; therefore he refused.

A. Quid dixit Nauclerus ? What said the Master ?

B. Liceret tibi per nos, inquit ille, perire solum cum tuis ; sed non equum est, ut nos omnes periclitemur causa tui scrinii, alioqui dabimus te precipitem in Mare una cum scrinio.

You might for us, quoth he, perish alone with your Things ; but it is not fit, that we all should be endangered for the sake of your Box, otherwise we will throw you headlong into the Sea together with your Box.

A. Orationem vere nauticam !

A Speech truly Sailor like !

B. Sic Italus quoque fecit jacturam, precans inulta mala superis et inferis, quod credidisset suam vitam tam barbaro Elemento : Paulo post venti facti nihilo mitiores nostris muneribus, rupere funes, disjecere vela.

So the Italian too made Loss, wishing many evil Things to those above and below, that he had trusted his Life to so barbarous an Element : A little after the Winds made nothing milder by our Presents, broke the Ropes, tore away the Sails.

A. O calamitatem !

O Calamity !

B. Ibi rursus nauta adit nos.

There again the Sailor comes to us. A.

6 , N A U F R A G I U M .

A. Concionatus ?

To make a Speech ?

B. Salutat. *Amici*, inquit, *tempus* hortatur ut unusquisque commendat se Deo, ac preparat se morti. Rogatus a quibusdam non imperitis nautice rei, ad quot horas crederet se posse tueri navem, negavit se posse polliceri quidquam, sed non posse ultra tres horas.

He salutes us. *Friends*, says he, *the Time* exhorts that every one commend himself to God, and prepare himself for Death. Being asked by some not unskill'd in the sailing Business, for how many Hours he believed he could maintain the Ship, he denied that he could promise any Thing, but that he could not above three Hours.

A. Hæc concio erat etiam durior prior.

This Speech was even harder than the former.

P. Ubi locutus est hæc, jubet omnes fustes in rem, ac malum inveni foras, usque ad thecam, cui inferitur, ac deolvitur simul cum antennis in mare.

When he had said this, he orders all the Ropes to be cut, and the Mast to be cut with a Saw close by the Case, into which it is put, and to be tumbled together with the Sail Yards into the Sea.

A. Cur hoc ?

Why this ?

B. Quia, volo sublato aut lacero, erat oneri, non usui ; tota spes erat in choro.

Because, the Sail being taken away, or torn, it was a Burden, not of use all our Hope was in the Helm.

A. Quid interea vectores ?

What in the mean time did the Passengers ?

A 4

B 11

B. Ibi vidisses miseram faciem rerum. Nauta canentes, salve regina, implorabant virginem matrem, appellantes eam stellam maris, reginam celi, dominam mundi, portum salutis, ac blandientes illi multis aliis titulis, quos sacre literæ nusquam tribuunt illi.

A. Quid illi cum mari; quæ nunquam, navigavit, opinor?

B. Venus olim agebat curam nautarum, quia credebatur nata ex mari; quoniam ea desit curare, virgo mater est sufficiens huic matri non virgini.

A. Lullie.

B. Nonnulli procubentes in tabulas adorabant mare, effundentes quicquid olei erat in undas, blandientes illi non aliter quam solentis irato principi.

There you would have seen a miserable Face of Things. The Sailors singing, God save you O Queen, implored the Virgin Mother, calling her the Star of the Sea, the Queen of Heaven, Lady of the World, Harbour of Safety, and flattering her with many other Titles, which the Holy Scriptures no where attribute to her.

What has she to do with the Sea, who never sailed, I believe?

Venus formerly took Care of the Sailors, because she was believed to be born of the Sea; because she has ceased to take Care, the Virgin Mother is substituted to this Mother, not a Virgin.

You banter.

Some falling down upon the Boards, worshipped the Sea, pouring whatsoever Oyl there was into the Waves, flattering it, no otherwise than we use to do an angry Prince.

A. Quid

8 NAUFRAGIUM.

Q. Quid *ajebant* ? What *did they say* ?

B. O clementissimum *mare* ! O generosissimum *mare* ! O ditissimum *mare* ! O formosissimum *mare* ! mitesce, *serva*. Occinebant *multa* hujusmodi *surdo mari*.

O most merciful *Sea* !
O most noble *Sea* ! O
most rich *Sea* ! O most
beautiful *Sea* ! grow mild,
save us. They sung *many*
Things of this kind to the
deaf *Sea*.

A. Ridicula *superstitio* ! quid *alii* ?

Ridiculous *Superstition* !
what did *others* ?

B. Quidam *nihil aliud quam* vomebant, plerique nuncupabant *vota*. Aderat quidam *Anglus* qui promittebat *aureos montes Virginis Walsinghamicæ*, si attigisset *terram vivus*. *Alii* promittebant *multa ligno crucis*, quod esset in *tali loco*, *alii* rursus quod esset in *tali loco*. Idem factum est de *Virgine Maria*, quæ regnat in multis *locis*, et putant votum irritum, nisi exprimas *locum*.

Some did *nothing else than* vomit, most put up *Vows*. There was there a certain *English Man*, who promised *golden Mountains* to the *Maid of Walsingham*, if he touch'd *Land alive*. Others promis'd *many Things* to the *Wood of the Cross*, which was in *such a Place*, others again to that which was in *such a Place*. The same was done as to the *Virgin Mary*, who reigns in many *Places*, and they think the *Vow* to no *Purpose*, unless you express the *Place*.

A. Ridiculum ! quasi *divi* non habitent in *caelis*.

Ridiculous ! as tho' the
Saints do not dwell in the
Heavens.

B. Erant qui promitterent se fore *Car*.

There were who promised that they would be

N A U F R A G I U M.

*thufianos. Erat unus, qui polliceretur se adi-
turum Jacobum qui
habitat Compofteffa, nu-
dis pedibus et capite,
corpore tantum tecto
ferreâ loricâ, ad hæc
emendicato cibo.*

*Carthusians. There was
One, who promised that he
would go to Jamer, who
dwells at Compofteffa, bare
Foot and Head, with his
Body only covered with an
Iron Coat of Mail, befide
this begging his Meat.*

A. *Nemo meminit
Chriftophori ?*

*Did no Body mention
Chriftopher ?*

B. *Andivi unum
non fine rifu, qui cla-
ra voce, ne non exau-
diretur, polliceretur
Chriftophoro, qui eſt
Lutetiæ in ſummo
templo, mons verius
quam ſtatua, cereum
tantum quantus eſſet
iſſe ; cum vociferans
hæc quantum poterat
inculcarer identidem,
qui forte aſſiſtebat
proximus, notus illi,
tetigit eum cubito, ac
ſubmonuit ; vide quid
pollicearis ; etiamſi
faciles auctorem om-
nium tuarum rerum,
non ſu riſ ſolvendo.
Tum ille inquit voce
jam preſſiore, videlicet
ne Chriſtophorus exau-
direr, tace ſatue ; an
credis me loqui ex a-
nimo ? Si ſemel con-*

*I heard One not without
Laughter, who with a clear
Voice, leſt he ſhould not be
heard, promiſed Chriſtopher,
who is at Paris on the Top
of a Church, a Mountain
more truly than a Statue, a
Wax Candle as big as he
was himſelf ; when bawl-
ing out this as hard as he
could, he inculcated it now
and then, he that by
Chance ſtood next, known
to him, touched him with
his Elbow, and adviſed
him ; have a Care what
you promiſe, tho' you
make an auction of all
your Goods, you'll not be
able to pay. Then he ſays
with a Voice now lower,
to wit, leſt Chriſtopher
ſhould hear, Hold your
Tongue you Fool ; do you
think I ſpeak from my
Heart ? If once I touch
Land,*

tigero terram, non daturus sum ei sebaceam candelam.

Land, I'll not give him a Tallow Candle.

A. O crassum ingenium ! suspicor fuisse Batavum.

O gross Wit ! I suspect he was a Dutchman.

B. Non, sed erat Zelandus.

No, but he was a Zealander.

A. Miror Paulum Apostolum venisse nulli in mentem, qui navigavit ipse olim, et navis fracta, defilierit in terram : Nam is haud ignarus mali didicit succurrere miseris.

I wonder that Paul the Apostle came into no Body's Mind, who sailed himself formerly, and the Ship being broke, leap'd out upon Land : For he not being ignorant of Evil has learnt to succour the miserable.

B. Erat nulla mentio Pauli.

There was no mention of Paul.

A. Precabantur interim ?

Did they pray in the mean time ?

C. Certatim. Alius canebat, salve Regina ; alius, credo in Deum. Erant qui habebant quasdam peculiare preculas, non dissimiles Magicis, adversus pericula.

Hard. One sung, God save you O Queen ; another, I believe in God. There were who had some peculiar Prayers, not unlike Magical ones, against Dangers.

A. Ut Religiosos afflictio facit ! secundis rebus, nec Deus

How Religious Affliction makes us ! In Prosperity, neither God nor Saint comes

N A U F R A G I U M. 11

nec Divus venit in mentem : Quid tu interea ? nuncupabas vota nulli divorum.

into our Mind : *What did you in the mean time ? Did you make Vows to none of the Saints ?*

A. Nequaquam.

Not at all.

A. Cur ita ?

Why so ?

B. Quia non pacifcor cum divis. Nam quid est aliud quam contractus juxta formulam. Do si facias, aut faciam si facias, dabo cerium si enattem ; ibo Romam, si serves.

Because I do not bargain with the Saints. For what is it else than a Contract according to Form I give if you will do, or I will do if you will do, I will give you a Wax Candle if I swim out ; I will go to Rome, if you save me.

A. At implorabas præsidium alicujus divi.

But you implored the Protection of some Saint.

B. Ne id quilem.

Not that indeed.

A. Quamobrem ?

Why ?

B. Quia Cælum est spatiosum. Si commendaro meam salutem cui divo, puta sancto Petro, qui fortasse audiet primus, quod affecto ostio ; priusquam ille conveniat Deum, priusquam exponat causam, ego jam periero.

Because Heaven is spacious. If I recommend my Safety to any Saint, suppose to St. Peter, who perhaps will hear first, because he stands at the Door ; before he goes to God, before he declares my Case, I am already lost.

A. Quil faciebas igitur ?

What did you do then ?

B. Adi-

B. Adibam recta patrem ipsum, dicens noster pater, qui es in cælis. Nemo divorum audit citius illo, aut donat libentius quod petitur.

A. Sed interea non Conscientia reclamabat tibi? non verebaris appellare eum patrem, quem offenderas tot sceleribus?

B. Ut dicam ingenuè, conscientia deterrebat nonnihil; sed mox recipiebam animum cogitans ita mecum, est nullus pater tam iratus filio, quin si videat eum periclitantem in torrente aut lacu, ejiciat arreptum capillis in ripam. Inter omnes nullus agebat se tranquillius, quam quædam mulier, cui erat infantulus in sinu, quem lactabat.

A. Quid illa?

B. Sola nec vociferabatur, nec flebat, nec pollicitabatur:

I went directly to the Father himself, saying, our Father which art in Heaven. None of the Saints hears sooner than him, or gives more willingly what is asked.

But in the mean time, did not your Conscience cry out against you? were you not afraid to call him Father, whom you had offended with so many Crimes?

That I may speak ingenuously, my Conscience did terrify me a little; but by and by I recovered my Courage, thinking thus with my self: There is no Father so angry with a Son, but if he see him in danger in a Torrent, or Lake, he would throw him out, taken by the Hair up on the Bank. Amongst all none behav'd himself more quietly than a certain Woman, who had a Child in her Bosom, which she suckled.

What did she?

She alone neither bawled, nor wept, nor promised: Only embracing her
santum

N A U F R A G I U M. 13

*tantum complexa pu-
ellum, precabatur ta-
cite. Interea dum
navis illideretur va-
do subinde, nauclerus
metuens ne tota sol-
veretur, cinxit eam
rudentibus a proa,
et a puppi.*

*Child, she prayed silently
In the mean time, whilst
the Ship was knock'd a-
gainst the Bottom now and
then, the Master fearing
least it should be all broke,
begirt it with Cables,
at the Head, and at the
Sterne.*

A. O misera præsidia !

O miserable H-!ps!

*B. Interim exoritur
senex sacr. ficus, sexa-
ginta annos natus,
nomen erat Adamus:
is abjectis vestibus
usque ad indusium,
abjectis etiam ocreis,
et calceis, jussit ut
omnes pararemus nos
itidem ad natandum.
Atque ita stans in
medio navis, concio-
natus est nobis ex
Gerson: quinque ve-
ritates de utilitate
confitendi ; hortatus
omnes ut quisque præpa-
raret se et vitam et mor-
ti. Aderat et quidam
Dominicanus. Confessi
sunt his qui volebant.*

*In the mean Time starts
up an aged Priest, sixty
Years old, his Name was
Adam: He having cast
off his Cloathes to his Shirt,
having cast off likewise
his Leather Stockings,
and Shoes, bad us all pre-
pare our selves in like
Manner to swim. And
standing in the middle
of the Ship, he preach'd to
us out of Gerson the five
Truths concerning the Use-
fulness of Confessing; ex-
horting all that every one
should prepare himself both
for Life and Death. There
was present also a certain
Dominican. They confes-
sed to these that would.*

A. Quid tu ?

What did you ?

*B. Ego videns om-
nia plena tumultus,*

*I seeing all places full
of Tumult, confessed si-
con-*

confessus sum tacite Deo, damnans apud eum meam injustitiam, et implorans ejus misericordiam.

A. *Quo migraturus si perisses sic?*

B. *Committebam hoc Deo Judici. Nam neque volebam esse judex mei ipsius: tamen quedam bona spes interim habebat meum animum. Dum hæc aguntur, nauta redit ad nos Lachrymabundus, quisque paret se, inquit, nam navis non erit usui nobis ad quartam partem horæ. Nam jam convulsa aliquot locis hauriebat mare. Paulo post nauta renunciat nobis, se videre procul sacram turrim, adhortans ut imploraremus auxilium divi, quisquis esset præses ejus Templi. Omnes procumbunt, et orant ignotum divum.*

A. *Si compellassetis nomine, fortassis audivisset.*

lently to God, condemning before him my Unrighteousness, and imploring his Mercy.

Whither would you have gone, if you had died so?

I left this to God my Judge. For neither would I be the Judge of my self: Yet some good Hopes in the mean time possess'd my Mind. Whilst these Things are doing, the Sailor returns to us weeping, Let every one prepare himself, says he, for the Ship will not be of Use to us for a Fourth Part of an Hour. For now being broke in several Places, it let in the Sea. A little after, the Sailor tells us that he saw far off a sacred Turret, advising that we should implore the Assistance of the Saint, who-soever was the President of that Church. All fall down, and pray to the unknown Saint.

If you had spoke to him by his Name, perhaps he would have heard you.

B. Erat ignotum. Interim nauclerus, dirigit navem jam laceram, jam combentem undas undique; ac plane dilapsuram, ni fuisset succincta iudentibus, eo quantum potest.

It was unknown. In the mean Time the Master steers the Ship now torn, now drinking in the Waters on all Sides; and plainly ready to fall in Pieces, unless it had been girt with Cables, tighter as much as he can.

A. Dura conditio rerum.

A hard Condition of Affairs.

B. Provecti sumus eo ut incole ejus loci prospicerent nos periclitantes; ac procurentes catervatim in extremum littus, tegis sublati, ac galeris impositis in Lanceas, invitabant ad sese; ac brachiis jactatis in cœlum, significabant se deplorare nostram Fortunam.

We advanced so far, that the Inhabitants of that Place saw us in Danger; and running out in Companies to the Edge of the Shore, with their Coats lift up, and Hats put upon Lances, they invited us to them; and with their Arms tossed up towards Heaven, signified that they lamented our Fortune.

A. Expecto quid evenierit.

I wait to know what happened.

B. Jam mare occupaverat totam navim, ut futuri essemus nihil tutiores in navi quam in mari.

Now the Sea had seized the whole Ship, that we were like to be no safer in the Ship than in the Sea.

A. Hic confugiendum erat ad sacram Anchoram.

Here you were to fly to the Holy Anchor.

B. Imo

B. Imo ad miseram. Nauta exonerant scapham aqua, ac demittunt in Mare. Omnes conantur conicere se in hanc, nautis reclamantibus magno tumultu, Scapham non esse capacem tantæ multitudinis : quisque arriperet sibi quod posset, ac nataret. Res non patiebatur lenta consilia ; alius arripit remum, alius contum, alius alveum, alius situlam, alius tabulam ; ac quisque nidentes suo presidio, committunt se fluctibus.

A. Quid interim accidit illi mulierculæ, quæ sola non ejulabat ?

B. Illa pervenit prima omnium ad litus.

A. Qui potuit ?

A. Imposueramus eam repandæ Tabulæ, et alligaveramus sic, ut non posset facile decidere ; dedi-

Nay, to the miserable one. The Sailors empty the Boat of the Water, and let it down into the Sea. All endeavour to throw themselves into it, the Sailors remonstrating against it with great Tumult, that the Boat was not capable of so great a Number ; that every one should take to himself what he could, and swim. The Thing did not admit slow Counsels ; one takes an Oar, another a Boat-Hook, another a Sink, another a Bucket, another a Board ; and every one resting upon their Security, commit themselves to the Waves.

What in the mean Time happened to that poor Woman, who alone did not cry out ?

She came first of all to the Shore.

How could she ?

We had set her upon a bent Board, and had ty'd her so, that she could not easily fall off, we gave her a Board in her Hand, which

mus

mus illi tabellam in manum, qua uteretur vice remi ; ac precantes bene, exposuimus in fluctus, protrudentes conto, ut abesset a navi, unde erat periculum ; illa tenens infantulum laevi remigabat dextra.

she might use instead of an Oar, and wishing her well we plac'd her upon the Waves, thrusting her forward with a Poll, that she might be at a distance from the Ship, from whence there was Danger : She holding her Child with her left Hand, rowed with her Right.

A. O viraginem !

O stout Lass !

B. Cum jam nihil superesset, quidam avulsit ligneam Statuam Virginis Matris, jam putrem, atque excavatam a foricibus, et complexus eam cepit natare.

When now nothing remained, one pulled down a wooden Image of the Virgin Mother, now rotten and hollowed by the Rats, and embracing it, begun to swim.

A. Pervenit Scapha incolumis ?

Did the Boat get safe ?

B. Nulli perire prius ?

None were lost sooner.

A. Quo malo fato id factum est ?

By what ill Fate happened that ?

B. Priusquam posset liberare se a magna navi, subversa est illius vacillatione.

Before it could deliver itself from the great Ship, it was overset by its Tottering.

A. O male factum ! quid tum ?

O ill done ! What then ?
I,

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B. Ego, dum consulo aliis, pene perieram.

I, whilst I take Care of others, had well nigh perish'd.

A. Quo Facto ?

After what Manner ?

B. Quia nihil supererat aptum natationi.

Because nothing was left fit for swimming.

A. Illic subera sufficienti usui.

There Cork would have been of Use.

B. In eo articulo rerum, maluisse vile suber, quam aureum candelabrum.

In that juncture of Affairs, I had rather have had mean Cork, than a Golden Candlestick.

A. Tandem venit in mentem circumspicienti, de ima parte mali ; quoniam non poteram eximere eam solus adscisco socium : Ambo innixi huic committimus nos mari, sic ut ego tenerem dextrum cornu, ille laevum. Dum jaclamur sic, ille sacrificus nauticus concionator injecit se medium in nostros humeros ; autem erat ingenti corpore. Exclamamus, quis ille testis ? is perdet nos omnes ; ille contra inquit pla-

At last it came into my Mind, as I was looking about, to think of the low Part of the Mast ; because I could not get it out alone, I take a Companion : We both leaning upon that, commit our selves to the Sea so that I held the right End, he the left. Whilst we are tossed about so, that Priest, the Sea Chaplain, threw himself in the middle upon our Shoulders. And he was of a huge Body. We cry out, Who's that third ? He will ruin us all : He on the other Hand says smoothly, Be of good Con-
cide,

NAUFRAGIUM.

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cide, fitis bono animo, est sat spatii Deus aderit nobis.

rage, there is Room enough. God will be with us.

A. Cur ille capit esse natator tam sero?

Why did he begin to be a Swimmer so late?

B. Imo futurus erat cum Dominicano in Scapha; nam omnes deferebant hoc honoris illi; sed quam confessi erant invicem in navi, tamen obliti nescio quid circumstantiarum, consitentur rursus in ora navis, et alter imponit manum alteri; interim Scapha perit: nam Adamus narravit hæc mihi.

Nay, he should have been with the Dominican in the Boat; for all gave this Honour to him; but altho' they had confessed to one another in the Ship, yet having forgot I do not know what Circumstances, they confess again upon the Edge of the Ship; and one lays his Hand upon the other; in the mean time the Boat is lost; for Adam told this to me.

A. Quid actum est de Dominicano?

What became of the Dominican?

B. Is, ut idem narrabat, implorata ope divorum, abjectis vestibus, commisit se nudum natationi.

He, as the same told me, having implored the Help of the Saints having cast off his Cloaths, committed himself naked to swimming.

A. Quos divos invocabat?

What Saints did he invoke?

B. Dominicum, Thomam, Vincentium; sed confidebat imprimis Catharinæ Senensi.

Dominick, Thomas, Vincent; but he trusted chiefly in Catharine of Sens.

B

A. Chris-

A. *Christus non veniebat illi in mentem?*

Did not Christ come into his Mind?

B. *Ita Sacrificus narrabat.*

So the Priest told me.

A. *Enataffet melius, si non abjecisset sacram cucullam: ea deposita, qui potuit Catharina Senensis agnoscere eum? sed perge narrare de te.*

He would have swum out better, if he had not thrown off his holy Cawl: that being put off, how could Catharine of Sens know him? But go on to tell of your self.

B. *Dum volveremur adhuc juxta navim volventem se huc atque illuc arbitrio fluctuum, clavus frangebatur ejus femur, qui tenebat laevum cornu: sic ille revulsus est. Sacrificus precatus illi aeternam requiem, successit in locum illius, adhortans me, ut tuerer meum cornu magno animo, ac moverem pedes strenue. Inierim potabamus multum falsæ aquæ. Neptunus temperaverat vobis non tantum salinum balneum, sed etiam salinam potionem; quinquam Sacrificus monstrabat remedium et rei.*

Whilst we were rowling as yet nigh the Ship, rowling it self hither and thither, at the Pleasure of the Waves, the Helm broke his Thigh, who held the left End: So he was knock'd off. The Priest, withing him eternal Rest, succeeded in his Place, advising me that I should take care of my End with great Courage, and move my Feet strenuously. In the mean time we drunk much Salt Water. Neptune had mixed for us not only a Salt Bath, but also a Salt Drink, tho' the Priest threw'd a Remedy for that Thing.

A.

A. Quod obsecro ?

What I beseech you ?

B. Quoties unda
occurreret nobis, ille
opposuit occipitium,
ore clauso.

As oft as a Wave met
us, he opposed the Back-
side of his Head, with his
Mouth shut.

A. Narras mihi
S renuum senem.

You tell me of a stout
old Fellow.

B. Ubi natantes sic
aliquandiu, promo-
vissemus jam nonni-
hil, Sacrificus, quo-
niam erat mixæ pro-
ceritatis, inquit, es
bono animo ; Sentio
vadium. Ego, non
ausus sperare tantum
felicitatis, inquam,
absumus longius a
littore, quam ut va-
dum sit sperandum.
Imo, inquit sentio,
terram pedibus. Est,
inquam, fortassis a-
liquod e scriniis, quod
mare devolvit huc :
imo, inquit, sentio
plane terram scalpiti
digitorum. Cum na-
tassemus adhuc ali-
quandiu, ac sentiret
vadum rursus, tu fac,
inquit, quod videtur
tibi optimum factu,
ego cedo tibi totum
malum, et credo me

When swimming thus
some Time, we had ad-
vanced now something,
the Priest, because he was
of wonderful Tallness,
says, be of good Courage,
I feel the Bottom. I not
daring to hope for so
much Happiness, say, we
are further from the
Shore, than that the Bot-
tom is to be hop'd for.
Nay, says he, I feel the
Earth with my Feet ;
it is, say I, perhaps some
of the Boxes, which the
Sea has tumbled hither ;
nay, says he, I perceive
plainly the Earth with
the Scratching of my Toes.
When we had swum as
yet some time, and he
perceived the Bottom again,
do you, saith he, what
seems to you best to be
done, I give you the whole
Mast, and trust my self
to the Bottom, and at

vado, simulque expectato decessu fluctuum, sequutus est pedibus quanto cursu potuit. Rursus undis accedentibus, complexus utrumque genu utraque manu, obnitebatur fluctui, occultans sese sub undis, quemadmodum mergi et anates solent; rursus fluctu abeunte, promicabat et currebat. Ego videns hoc succedere illi sum imitatus. Stabant in arena, qui fulciebant se adversus impetum undarum, prælongis hastilibus porrectis inter se, robusti viri, et assueti fluctibus, sicut ultimus porrigeret hastam adnatanti; ea contacta, omnibus recipientibus se ad litus, pertrahabatur tuto in siccum. Aliquot servati sunt hac opo.

the same Time having waited the going in of the Wave, he followed on his Feet with as great Pace as he could. Again the Waves coming on, embracing both Knees with both Hands, he opposed the Wave, hiding himself under the Water, as your Sea-Gulls and Ducks use to do; again the Wave going back, he sprung out and ran. I seeing this succeed with him, imitated it. There stood on the Sand, who propp'd themselves against the Force of the Waves, with long Polls stretch'd between them, strong Men, and used to the Waves, so that the last held a Poll to him that swam towards him, that being touch'd, all betaking themselves to the Shore, he was drawn safely on dry Ground. Some were saved by this Means.

A. Quot?

How many?

B. Septem. Verum duo ex his soluti sunt tepore, admoti igni.

Seven: But two of these fainted away with the Warmth, being set by the Fire.

A. Quot

NAUFRAGIUM.

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A. Quot eratis in Navi ?

How many were you in the Ship ?

B. Quinquaginta octo.

Fifty eight.

A. O sævum mare ! saltem fuisset contentum decimis, quæ sufficiunt sacerdotibus : reddidit tam paucos ex tanto numero ?

O cruel Sea ! at least it might have been content with the Tythes, which suffice the Priests ; did it return so few out of so great a Number ?

B. Ibi experti sumus incredibilem humanitatem gentis, suppediantis nobis omnia mira alacritate ; hospitium, ignem, cibum, vestes, viaticum.

There we experienced the incredible Humanity of the Nation, furnishing us with all Things with wonderful Chearfulness, Lodging, Fire, Meat, Cloaths, Provisions for our Way Home.

A. Quæ gens erat ?

What Nation was it ?

B. Hollandica.

Holland.

A. Nihil humanius ista, cum tamen cincta sit feris Nationibus. Non repetes Neptunum posthac, opinor.

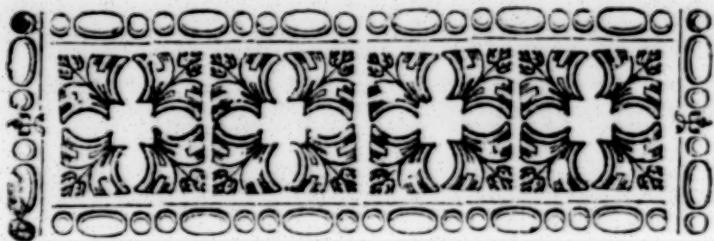
There is none more civil than that, tho' yet it be surrounded with savage Nations. You will not go again to Sea hereafter, I suppose.

B. Non nisi Deus adimat sanam mentem mihi.

Not unless God take away my Wits from me.

A. Et ego malim audire tales fabulas, quam experiri.

And I had rather hear such Stories, than know them by Experience.



DIVERSORIA.

A. **C**UR ita visum
est plerisque
commerari biduum aut
triduum Lugduni ?
Ego ingressus iter se-
mel, non conquiesco,
donec pervenero quo
constituti.

B. Imo ego admi-
ror. *quenquam* posse
avelli illinc.

A. Quamobrem tandem ?

B. Quia illic est
locus, unde socii Ulyss-
is non poterant avel-
li ; illic Sirenes. Nemo
tractatur melius suæ
domi, quam illic in
pandocheo.

A. quid fit ?

B. Aliqua mulier
astabat mense semper,

W Hy does it seem good
to most People to
stay two Days or three
at Lyons ? I having en-
ter'd upon a Journey once,
do not rest, 'till I come
whither I design'd.

Nay, I wonder that
any one can be got from
thence.

What for at length ?

Because there is the Place
from whence the Compa-
nions of Ulysses could not be
drawn away : there are the
Sirens. No Body is treated
better at his own Home,
than there in an Inn.

What is done ?

Some Woman stood by
the Table always, to diver-
gue

que exhilararet convivās facetiis ac lepore. Primum mater familias adibat, quæ salutabat, jubens nos esse hilares, et boni consulere quod apponeretur. Filia succedebat huic, elegans mulier, moribus ac lingua adeo festivis, ut posset exhilarare Catonem ipsum. Nec confabulantur ut cum ignotis hospitibus, sed vel cum olim notis et familiaribus.

A. Agnosco humanitatem Gallicæ gentis.

B. Quoniam autem ille non poterant adesse semper, quod munia domestica essent obeunda, ac reliqui convivæ consalutandi, quædam puella adstabat continenter, instructa ad omnes jocos. Una erat satis excipiens omnium jaculis: hæc sustinebat fabulam, donec filia rediret: nam mater erat natu grandior.

A. Sed qualis erat apparatus tandem?

the Company with Wit and Drollery. First, the good Woman of the House came to us, who saluted us, bidding us be merry, and take in good Part what was set before us. The Daughter succeeded her, a neat Woman, of an Humour and Tongue so merry, that she might divert Cato himself. Nor do they talk as with unknown Guests, but as with People formerly known to them, and familiar Friends.

I perceive the Civility of the French Nation.

But because they cou'd not be present always, because the Business of the House was to be minded, and the rest of the Guests to be saluted, a certain Girl stood by constantly, furnished for all Jestis. She alone was sufficient to receive all their Darts: She kept up the Farce, 'till the Daughter return'd: for the Mother was elderly.

But what was your Provision at last? for the

nam venter non expletur fabulis.

Belly is not fill'd with Tales.

B. Profecto laetus, ut ego mirer illos posse accipere hospites tam vili: rursus convivio peracto, alunt hominem lepidis fabulis, ne quid tædii obrepat. Videbar mihi esse domi non peregre.

Truly dainty, that I wonder that they can entertain Guests so cheap: Again the Feast being ended, they treat a Man with pretty Stories, lest any Thing of Weariness should creep upon him. I seem'd to my self to be at Home, not Abroad.

A. Quid factum est in cubiculis?

What was done in the Chambers?

B. Illic aderant aliquot puellæ nusquam non, videntes, lascivientes, lusitantes: ultro rogabant, si haberemus quid vestium sordidarum, lavabant eas, ac reddebant. Quid multis? videbamus nihil illic præter puellas ac mulieres, nisi in stabulo, quanquam puellæ irrumpebant et huc frequenter. Complectuntur abeuntes, ac dimittunt tanto affectu, quasi omnes essent fratres, aut propinquæ cognationis.

There were some Girls every where, laughing, wantoning, playing: of their own Accord they ask'd us, if we had any foul Cloaths, they wash'd them, and gave us them again. What needs many Words? we saw nothing there besides Girls, and Women, but in the Stable, altho' the Girls broke in too hither frequently. They embrace Men departing, and dismiss them with so much Affection, as if they all were their Brothers, or of near Relation.

A. Fortassis isti mores decent Gallos.

Perhaps those Manners become the French.
More:

*Mores Germaniæ ar-
vident mihi magis,
utpote masculi.*

*The Manners of Germany
please me more as being
masculine.*

B. Nunquam con-
tigit mihi videre Ger-
maniam: quare, que-
so te, ne gravere com-
memorare, quibus mo-
dis accipiant Hospitem.

It never happened to
me to see Germany:
Wherefore, I pray you, do
not think much to relate
after what manner they en-
tertain a Guest.

A. Nescio an sit
ubique eadem ratio
tractandi: Narrabo
quod ego vidi. Ne-
mo salutatur advenien-
tem, ne videantur am-
bire hospitem. Nam
existimant id sordidum,
et indignum
Germanica severitate.
Ubi inclamaveris diu,
tandem aliquis profert
caput per fenestram æ-
stuarii (nam degunt in
his fere usque ad æsti-
vum solstitium) non
aliter quam testudo
prospicit e testa. Is
est rogandus, an liceat
diversari illic. Si non
renuit, intelligis locum
dari: demonstrat
manu mora, roganti-
bus ubi sit stabulum.
Illic licet tibi tractare
tuum equum tuo more;
nam nullus famulus

I know not whether
there be every where the
same Manner of Treat-
ment. I will tell what I
have seen. No Body sa-
lutes a Man upon his
Coming, lest they should
seem to court a Guest. For
they think that mean, and
unworthy of the German
Gravity. When you have
call'd a long time, at last
some Body puts his Head
thro' the Window of a
Stove (for they live in
them almost till the Sum-
mer Solstice) no otherwise
than a Snail looks out of
its Shell. He is to be as-
ked, whether you may In-
ter there. If he does not re-
fuse, you understand a Place
is allowed you: He shews with
his Hand moved, to those
that ask where the Stable is.
There you may manage
your Horse after your own
adme-

admoveat manum. Si est celebrius diversorium, ibi famulus demonstrat stabulum, atque etiam locum minime commodum equo. Nam servans commodiora venturis, præsertim nobilibus. Si cauteris quid, audis statim, si non placet, quære aliud diversorium. Præbent senum in urbibus egre et perparce, nec vendunt multo minoris, quam avenam ipsam. Ubi consultum est equo, commigras totus in hypocaustum, cum ocreis, sarcinis, luto. Id est unum commune omnibus.

B. Apud Gallos designant cubacula, ubi exuant sese, extergant, calefaciant, aut quiescant etiam, si libeat.

A. Hic nihil tale. In hypocausto exuis ocreas, induis calceos: Si vis, mutas indusium? suspendis vestes madidas pluvia juxta hypocaustum; ipse

Manner; for no Servant puts to a Hand. If it be a famous Inn, there a Servant shews the Stable, and also a Place not at all convenient for a Horse. For they keep the more convenient for those that are to come, especially Noblemen. If you find Fault with any Thing, you hear presently, if it do not please you, seek another Inn. They afford you Hay in the Cities with difficulty, and very sparingly, nor do they sell it for much less than Oats themselves. When Provision is made for your Horse, you go altogether into a Stove with your Boots, Baggage, Dirt. That is one common to all.

Among the French they shew People Chambers, where they may strip themselves, wipe, warm themselves, or rest too, if they please.

Here's no such thing. In the Stove you put off your Boots, put on Shoes: If you will, you change your Shirt; you hang up your Cloaths wet with Rain nigh the Stove; you place yourself
admoveat

admoves te, ut sicceris. Est et aqua parata, si libeat lavare manus; sed ita munda plerumque, ut alia aqua sit querenda tibi, qua abluas eam lotionem.

by it, that you may be dry. There is also *Water* ready, if you please to wash your Hands; but so clean for the most part, that other *Water* is to be sought by you, with which you may wash off that washing.

B. Laudo viros efeminatos nullis deliciis.

I commend the Men efeminated with no Delicacies.

A. Quod si tu appueris ad quartam horam a meridie, tamen non cenabis ante nonam, & nonnunquam decimam.

But if you arrive at the fourth Hour after Noon, yet you will not sup before the Ninth, and sometimes the Tenth.

B. Quamobrem?

What for?

A. Apparant nihil nisi videant omnes, ut ministretur omnibus eadem opera.

They provide nothing, unless they see all, that they may serve all with the same Trouble.

B. Quærunt compendium.

They seek the shortest Way.

A. Tenes. Itaque frequenter octoginta aut nonaginta conveniunt in idem hypocaustum, pedites, equites, negotiatores, nautæ, aurigæ, agricolæ, pueri, famine, sani, ægroti.

You have it. Wherefore frequently eighty or ninety meet in the same Stove, Foot-men, Horse-men, Tradesmen, Sailors, Coachmen, Husbandmen, Boys, Women, sound Folks, sick Folks.

A. Istuc

B. Istuc est vere
canobium.

That is really living in
common.

A. Alius ibi pectit
caput, alius abstergit
sudorem, alius repur-
gat perones aut ocreas,
alius eructat allium.
Quid multis? est non
minor Confusio ibi
linguarum et persona-
rum quam olim in
turri Babel. Quod si
conspexerint quem pe-
regrinæ gentis, qui præ
se ferat nonnihil dig-
nitates cultu, omnes
sunt intenti in hunc,
contemplantes oculis
defixis, quasi aliquod
novum genus animan-
tis adrectum sit ex
Africa. Adeo ut post-
quam accubuerint, ad-
spiciant continenter,
vultu reflexo in ter-
gum; nec dimoveant
oculos immemores cibi.

One there combs his
Head, another wipes off
Sweat, another cleans his
Winter Shoes or Boots, ano-
ther belches up Garlick.
What needs many Words?
There is no less Confusion
there of Tongues and Per-
sons, than formerly in the
Tower of Babel. But if
they see any one of a fo-
reign Nation, who makes
Shew of something of Dig-
nity by his Dress, all are
intent upon him, viewing
him with their Eyes fixt,
as if some new kind of A-
nimal was brought out of
Africa. So that after they
have sat down, they look
at him continually, with
their Face turn'd back-
ward; nor do they take
off their Eyes, being un-
mindful of their Meat.

B. Romæ, Lutetia,
ac Venetiæ, nemo mi-
ratur quidquam.

At Rome, Paris, and
Venice, no Body wonders at
any Thing.

A. Interim est ne-
fas tibi perere quid-
quam. Ubi jam est
multa vespéra, nec
plures expectantur ven-

In the mean Time it is
unlawful for you to call for
any Thing. When now it is
far in the Evening, and no
more are expected to come,

turi

turi, senex famulus
prodit cana barba, ton-
so capite, torvo vultu,
fordido vestitu.

an old Servant comes out
with a hoary Beard, shorn
Head, grim Look, mean
Cloaths.

B. Oportebat tales
esse a poculis Romanis
Cardinalibus.

It behoved such to be
Cup-Bearers to the Roman
Cardinals.

A. Is circumactis o-
culis, dinumerat taci-
tus quot sint in hypo-
causto, quo plures vi-
det adesse, hoc vehe-
mentius hypocaustum
accentitur, etiam si a-
lii qui sol sit molestus
estu. Hæc est præci-
pua pars bonæ Tracta-
tionis, si omnes diffu-
ant sudore. Si quis
non assuetus vaporibus,
aperiat rimam fene-
stræ, ne præfocetur,
protinus audit claudere.
Si respondeas, non fe-
ro; audis, quære igitur
aliud diverforium.

He having cast about his
Eyes, reckons silently how
many there are in the Stove,
by how much the more he
feels present, by so much
the more violently the Stove
is heated, altho' otherwise
the Sun be troublesome by
his Heat. This is the great-
est Part of good Treatment,
if all run down with Sweat.
If any one not accustomed
to the Heat, open a Chink
of a Window, lest he be stifled,
immediately he hears shut
it. If you answer I can-
not endure; you hear, seek
then another Inn.

B. Atqui nihil vide-
tur periculosius, quam
tam multos haurire e-
undem vaporem, max-
ime corpore resoluta,
atque heic capere ci-
bum, et commorari
complures horas. Nam
jam omitto alliatos

But nothing seems more
dangerous, than that so
many should take in the
same Vapour, especially the
Body being open, and here
take Meat, and stay se-
veral Hours. For now
I omit Gadlick Belches
and the Blast of the Bel-

ruetus, et flatum ventris, putres halitus: sunt multi qui laborant occultis morbis, et omnis morbus habet suum contagium. Certe plerique habent Hispanicam Scabiem, five, ut quidam vocant, Gallicam, cum sit communis omnium nationum. Opinor esse non multo minus periculi ab his, quam leprosis. Jam tu divina quantum discriminis sit in Pestilentia.

A. Sunt fortes viri, vident ac negligunt ista.

B. Sed interim sunt fortes periculo multorum.

A. Quid facias? sic assueverunt; et est constantis animi non discedere ab institutis.

B. Atqui ante viginti quinque annos, nihil erat receptius apud Brabantos, quam publicæ thermæ: ex nunc frigent ubique;

ly, Stinking Breaths: There are many, who are troubled with secret Diseases, and every Distemper has its Infection. Certainly most have the Spanish Pox, or, as some call it, the French, tho' it be common to all Nations. I think there is not much less Danger from these, than Lepers. Now do you guess, how much Danger there is in the Plague.

They are stout Fellows, they laugh at, and neglect those Things.

But in the mean Time they are stout at the Hazard of many.

What can you do? So they have been used, and it is the Part of a constant Mind not to depart from old Customs.

But twenty five Years ago, nothing was more common amongst the Brabanti, than publick Baths; those now are out of Use every where; for the

nam nova Scabies docuit nos abstinere.

the new Pox has taught us to abstain.

A. Sed audi cætera: Post ille barbatus Ganymedes redit, ac infernit mensas linteis, quot putat esse satis illi numero. Sed O immortalem Deum! quam non milesiis! diceret cannabea detracta ex antennis. Nam destinavit ad minimum octo convivas unicuique mensæ. Jam quibus patrius mos est notus, accumbunt, ubi libitum fuerit cuique. Nam est nullum discrimen inter pauperem et divitem, inter herum et servum.

B. Hæc est illa vetus æqualitas, quam nunc tyrannis submovit e vita. Sic opinor Christum vixisse cum Discipulis.

A. Postquam omnes accubuerunt, rursus ille torvus Ganymedes prodit, ac denuo dinumerat sua sodalitia. Mox reversus, ap-

But hear the rest: Afterwards that bearded Ganymede returns, and spreads the Tables with cloths, as many as he thinks to be sufficient for that Number. But O immortal God! How far from being fine! you would say they were Canvass taken down from the Sail Yards. For he design'd at least eight Guests for every Table. Now they to whom the Country Custom is known, sit down where it pleases every one. For there is no Difference betwixt a poor Man and a rich, betwixt a Master and a Servant.

This is that old Equality, which now Tyranny has removed out of Life. So I believe Christ lived with his Disciples.

After all are sat, again that grim Ganymede comes out, and over again counts his Companies. By and by returning, he sets before each a wooden Dish,
ponit

ponit singulis ligneum
pinaceum, et cochle-
are factum ex eodem
argento, deinde cya-
thum vitreum; ali-
quanto post panem.
Eum quisque repurgat
sibi per otium, dum
pultes coquantur. Ita
sedetur nonnunquam
ferme spatio horæ.

B. Nullus hospitem
effragitat cibum in-
terim.

B. Nullus cui inge-
nium regionis est no-
tum. Tandem vinum
apponitur, bone Deus,
quam non fumosum!
opportebat Sophistas
non bibere aliud;
tanta est subtilitas et
acrimonia. Quod si
quis hospes, pecunia
oblata privatim, ro-
get ut aliud genus vi-
ni paretur aliunde,
primum dissimulant,
sed eo vultu, quasi in-
terfecturi; si urgeas,
respondent, hic tot Co-
mites et Marchiones
diversati sunt, neque
quisquam questus est
de meo vino; si non
placet, quære tibi a-

and a Spoon made of the
same Silver, then a Glass, a
little after Bread. That
every Man cleans for
himself at his Leisure,
whilst the Pulse are boyl-
ing. So they sit sometimes
almost the Space of an
Hour.

Does none of the Guests
call for the Meat in the
mean time?

None to whom the Tem-
per of the Country is known.
At length Wine is served
up, good God, how far
from being tasteless! it be-
hoved Sophisters not to
drink any other; such
is the Thinness and Sharp-
ness. But if any Guest,
Money being offer'd pri-
vately, desires that some
other Sort of Wine may be
got from somewhere else,
at first they dissemble the
Matter, but with that Coun-
tenance, as if they would
kill you. If you press
them, they answer, here so
many Earls and Marquises
have lodg'd, nor did any
one complain of my Wine;
if it do not please, seek
liud

liud diverforium ; nam habent nobiles sue gentis solos pro hominibus, et ostentant horum insignia nusquam non. Jam igitur habent offam quam objiciant latranti Stomacho. Mox disci veniunt magna pompa. Primus ferme habet offas panis madefactas jure carniū, aut si est pisculentus dies, jure leguminum. Deinde aliud jus, post aliquid carniū recoctarum, aut salsa-mentorum recalsactorum. Rursus aliquid Pultis, mox aliquid solidioris cibi, donec Stomacho probe domito apponant assas carnes, aut elixos pisces, quos non possis contemnere omnino : sed heic sunt parci, et subito tollunt. Hoc pacto temperant convivium, quemadmodum actores fabularum, qui admiscunt Choros scenis : autem curant ut extremus actus sit optimus.

for your self another Inn ; for they account the Noblemen of their Nation alone for Men, and they shew their Coats of Arms every where. Now therefore they have a Piece which they may throw to the barking Stomach. By and by the Dishes come in great Pomp. The first commonly has Pieces of Bread soaked in the Broth of Flesh, or if it be a Fish Day, in the Broth of Herbs. After that another Broth, after something of Flesh boiled over again, or Salt-Fish warm'd again. Again some Pulse, by and by some more solid Meat, till the Stomach being well tamed, they set up roasted Flesh, or boiled Fish, which you can not condemn at all. But here they are sparing, and suddenly take away. After this manner they mix their Entertainment, as the Actors of Plays, who mix Chorus's with their Scenes ; but they take care that the last Act is the best.

B. Et hoc est boni poetæ.

And this is the Part of a good Poet.

A. Porro sit placulum, si quis interim dicat, tolle hunc discum, nemo vescitur. Desidendum est usque ad spatium prescriptum, quod illi metiuntur clepsydri, ut opinor. Tandem ille barbatus aut pandolcheus ipse minimum differens a famulis vestitu prodit, rogat ecquid animi nobis sit. Mox aliquod generosius vinum adfertur. Autem amant eos qui bibunt largius, cum solvat nihilo plus qui hauserit plurimum vini, quam qui minimum.

B. Ingenium gentis mirum.

A. Cum nonnunquam sint qui absument plus in vino, quam solvant pro toto convivio; sed antequam finiam hoc convivium, mirum dictu, quos strepitus ac tumultus vocum sit ibi; postquam omnes

Moreover it would be a heinous Crime, if any one in the mean time say, take away this Dish, no Body eats. You must sit till the Time appointed, which they measure with Hour Glasses, as I suppose. At last that Bearded Fellow, or the Inn-keeper himself very little differing from the Servants in Cloaths, comes out, asks if we have a Mind to any Thing. By and by some more generous Wine is brought. But they love those who drink plentifully, tho' he pays no more, who drinks most Wine, than he that drinks least.

The Temper of the Nation is strange.

When sometimes there are some who consume more in Wine, than they pay for the whole Feast; but before I end this Entertainment, it is wonderful to be said, what a Noise and Confusion of Voices there is there, after that all have

cæperunt incallescere potu. *Quid multis? omnia surda. Ficti moriones admiscunt se frequenter, quo genere hominum, cum sit nulum magis detestandum, tamen vix credas quantopere Germani delectentur. Illi faciunt cantu, garritu, clamore, saltatione, pulsu, ut hypocautum videatur corrui-
turum. Neque quisquam audiat alterum loquentem. At interim videntur sibi vivere suaviter; atque desudendum est illic volenti nolenti usque ad multam noctem.*

B. Nunc tandem absolve convivium; nam me tædet quoque tam prolixi.

A. Faciam. Tandem caseo sublato, qui vix placet illis, nisi putris ac scatens vermibus, ille barbatus prodit, adferens, pinacium secum, in quo pinxit creta, aliquot circulos et semi-

begun to ~~gram~~ ^{drunk}. *What needs many Words? all Places are full of Noise. Pretended Fools thrust in themselves frequently, with which kind of Men, tho' there be none more detestable, yet you'll scarce believe how much the Germans are delighted. They cause by singing, prating, shouting, Dancing, thumping, that the Stove seems ready to fall. Nor can any one hear another speaking. But in the mean time they seem to themselves to live sweetly, and you must sit there, willing or unwilling till late at Night.*

Now at last finish the Entertainment; for I am weary too of so long a one.

I will do it. *At last the Cheese being taken a way, which scarce pleases them, unless rotten, and full of Maggots, that Bearded Fellow comes forth, bringing a Trencher with him, in which he hath drawn with Chalk some Circles and Semi-Circles, he*
in

Ca. tacitus interrim ac tunc, acceres quempiam Charontem. Qui agnoscunt picturam, depouunt pecuniam, deinde alius atque alius, donec pinacium expleatur. Deinde notatis qui deposuerunt, suppurat tacitus; si nihil desit, annuit capite.

B. Quid si quid superfit?

A. Fortasse redderet, et faciunt hoc nonnunquam.

B. Nemo reclamatur rationi iniqua?

A. Nemo qui sapit, nam audiret protinus, quid tu es hominis? solves nihilo plus quam alii.

B. Narras liberum genus hominum.

A. Quod si quis lassus ex itinere, cupiat mox a cena petere lectum, jubetur expectare, donec ceteri quoque eant cubitum.

lays that upon the Teller, silent in the meantime and sad: you would say he was some Charon. They who know the Picture lay down their Money, then another and another, till the Trencher be filled. Then having observed those who laid down, he reckons silently; if nothing be wanting, he nods with his Head.

What if any Thing be over?

Perhaps he would return it, and they do this sometimes.

Does noBody cry out upon the Reckoning as unjust?

No Body that is wise, for he would hear forthwith, What are you of a Man? You shall pay no more than others.

You tell of a free kind of Men.

But if any one weary with his Journey, desires presently after Supper to go to Bed, he is ordered to wait, till the rest too go to Bed.

B. Vi-

B. Videor mihi videre Platoniam urbem.

I seem to my self to see a Platonick City.

A. Tum suus nidus ostenditur cuique, et vere nihil aliud quam cubiculum; nam ibi sunt lecti tantum, et nihil præterea, quo utaris, aut quod fureris.

Then his Nest is shewn to every one, and truly nothing else than a Bed-Chamber; for there are Beds only, and nothing else that you can use, or that you can steal.

B. Est mundities illic?

Is there Cleanliness there?

A. Eadem que in convivio, Lentea lota forte ante sex menses.

The same as in the Feast, Linnen washed perhaps six Months before.

B. Quid interim fit de equis?

What in the mean time becomes of the Horses?

A. Tractantur ad eandem Disciplinam, ad quam homines.

They are treated according to the same Discipline as the Men.

B. Sed est eadem Tractatio ubiq;

But is there the same Treatment every where?

A. Alicubi est civilior, alicubi durior quam narravi; verum in genere est talis.

In some Place it is civiler, in some Places harder than I have told you, but in general it is such.

B. Quid si ego nunc narrem tibi quibus modis hospites tractentur in ea parte Italiæ, quam vocant Longo-

What if I now tell you after what Manner Guests are treated in that Part of Italy, which they call Lombardy, again in
bardiam

bardiam, rursus in Hispania, deinde in Anglia, et in Wallia? Nam Angli obtinent partim Gallicos, partim Germanicos mores, ut mixti ex his duabus gentibus. Wali prædicant se avroχζovας Anglos.

Spain, then in England, and in Wales? For the English have partly the French, partly the German Manners, as being mixt of those two Nations. The Welch pretend themselves the original English.

Quæso te ut narres, nam nunquam contigit mihi videre ear.

I pray you that you would tell me, for it never happened to me to see them.

B. In præsentia non est otium: Nam navita jussit adessem ad tertiam horam, nisi vellem relinqui; et habet farcinulam; alias opportunitas dabitur nobis garriendi usque ad fatietatem.

At present there is not Time; for the Sailor ordered me to be with him by the third Hour, unless I would be left, and he has my Baggage; another Time an Opportunity will be given us of Prating to Satisfaction.



SPECTRUM

[41]
S P E C T R U M.

A. **** Uid bone
Q rei est,
**** quod ri-
des tecum
tam suaviter, quasi
nactus sis *Theſaurum*?

What good Thing
is there, that you
laugh with your
self ſo ſweetly,
as tho' you had got a
Treasure?

B. *Tua Divinatio non
aberrat procul a ſcopo.*

Your *Guess* does not wan-
der far from the *Mark*.

A. Annon imper-
ties ſodali quicquid
boni iſtuc eſt?

Will you not impart
to your *Companion* whatſo-
ever good Thing that is?

B. Imo jamdudum
opabam quempiam
dari mihi, in cujus
ſinum effunderem hoc
gaudium meum.

Nay, ſome Time ſince I
was wiſhing ſome body
might be offered me, into
whoſe Boſom I might pour
out this Joy of mine.

A. Age igitur imperti.

Come then impart it.

B. Audivi modo
lepidiſſimam fabu-
lam, quam jures eſſe
comicum figmentum,
niſi locus, perſonæ, ac
tota res eſſet tam
nota mihi, quam tu
es notus mihi.

I have heard juſt now
a very pretty Story, which
you would ſwear was a
Comick Fiction, unleſs the
Place, the Perſons, and the
whole Affair was as well
known to me, as you are
known to me.

A. Geſtio audire.

I long to hear it.

B. Noſtine Polum
generum Fauni?

Do you know Pool the
Son-in-Law of Faun?

A. Me-

A. Maxime.

Yes.

B. Is *est* et *auctor* et
actor hujus *fabulae*.He is both the *Author* and
the *Actor* of this *Play*.A. Facile crediderim,
nam ille possit agere
quavis fabulam, vel
*absque Persona.*I can easily believe
it, for he could act any
Play, even without a
Vizard.B. Sic *est*. Nosti,
opinor, prædium quod
habet non ita procul a
*Londino.*So it is. You know,
I fancy, the *Estate* which
he has not so far from
London.A. Phy ! *compota-*
*vimus illic sepe.*Pugh ! *We have drunk*
*together there oftens.*B. Agnoscis igitur
viam septam utrinque
arboribus digressis pari
*intervallo.*You know therefore the
Way hedg'd in on both
Sides with *Trees* placed at
an equal distance.A. Ad *lævam par-*
tem ædium, ferè al-
*tero jactu balistæ.*On the left Side of the
House, almost two Bow-
Shots off.B. Tenes. *Alterum*
latus viæ habet *siccum*
alveum obsitum du-
mis et vepribus ; e
ponticulo est iter in
*planitiem.*You have it. One
side of the *Way* has a
dry Ditch set with Thorns
and Briars ; over the Bridge
there is a *Way* into a
Plain.

A. Memini.

I remember.

B. Jampridem *va-*
*gabatur rumor, ac*Some time ago there
went a Report, and a
fabula

fabula per rusticos ejus loci, spectrum observari juxta hunc ponticulum, cujus miserandi ejulatus exaudirentur subinde : Suspicabantur esse a nimam cujuspiam quæ torqueretur diris cruciatibus.

Story amongst the Country People of that Place, that a Spirit was seen nigh this Bridge, whose miserable Howlings were heard now and then : They suspected that it was the Soul of some Man which was tortured with direful Torments.

A. Quis erat auctor istius rumoris ?

Who was the Author of that Report ?

B. Quis nisi Polus ? Prestruxerat hoc proæmium suæ fabulæ.

Who but Pool ? He had prepared this Prologue for his Play.

A. Quid venit isti in mentem ut confingeret ista ?

What came into his Mind to invent those Things ?

B. Nescio, nisi quia ingenium hominis est sic ; gaudet ludere stultitiam Populi commentis hujusmodi : Dicam quid designavit nuper hujus generis, Aliquammulti equitabamus Richmondam, inter quos erant, quos tu diceres cordatos viros Cælum erat mire serenum, nec suffuscatum usquam ulla nubecula. Ibi Polus oculis intentis in æ-

I know not, unless because the Humour of the Man is so ; he loves to play upon the Folly of the People, with Inventions of this Kind. I will tell you what he contrived lately of this Sort. A good many of us were riding to Richmond, amongst whom there were some whom you would call prudent Men. The Sky was wonderful clear, nor overcast any where with any little Cloud. There Pool

lum signavit totam faciem et scapulas imagine crucis, et vultu composito ad stuporem, ita dixit secum, *immortalem* deum ! *quid* ego video ? *Rogantibus* qui equitabant proxime, *quid* videret, *rursus* obsignans se maiore cruce, *clementissimus* deus avertat hoc ostentum, inquit. Cum instarent, cupiditate cognoscendi, ille *desixit* oculis in *cælum*, ac *commonstrans* locum *cæli* digito, inquit, nonne videtis *immanem* draconem, *armatum* igneis cornibus, *cauda* retorta in *circulum* ? cum negarent se videre, atque ille *iussisset* intendere oculos, ac *subinde* *commonstraret* locum tandem *unus quispiam*, ne *videretur* parum oculatus, *affirmavit* se quoque videre : *unus* item atque *alter* *imitatus* est hunc ; nam *pudebat* non videre quod *esset* tam *perspicuum*. *Quid* multis ? *intra* *triduum*

with his Eyes directed toward Heaven mark'd all his Face and Shoulder-Blades with the Sign of the Cross, and with a Countenance compos'd to Astonishment, said thus with himself, *Immortal* God ! What do I see ? They asking who rode next, what he saw, again signing himself with a greater Cross, the most merciful God avert this Omen, says he. When they urged him out of a Desire of knowing, he having fix'd his Eyes upon Heaven, and shewing the Place of the Heaven with his Finger, says, do you not see a huge Dragon, armed with fiery Horns, with his Tail turn'd up into a Circle ? When they denied that they saw it, and he bad them direct their Eyes, and now and then shewed them the Place, at last some one, lest he should seem bad sighted, affirmed that he too saw it : one likewise and another imitated him, for they were ashamed not to see what was so plain. What needs many Words ? Within three Days this Report had gone through all
his

hic rumor pervaserat totam Angliam, tale portentum apparuisse. Mirum autem quantum popularis fama addidit fabulæ. Nec deerant qui serio interpretarentur quid ostentum vellet sibi. Ille qui commentus fuerat argumentum, fruebatur horum stultitia cum magna voluptate.

England that such a Monster had appear'd. But it's wonderful how much popular Fame added to the Story. Nor were there wanting some who in earnest interpreted what this Prodigy meant. He who had invented the Matter, enjoyed their Folly with great Pleasure.

A. Agnosco ingenium hominis: sed redi ad spectrum.

I know the Temper of the Man: but return to the Apparition.

B. Interea divertit quidam Faunus sacerdos ad Polum commodum, ex eorum genere, quibus non satis est appellari latine regulares, nisi idem cognomen accinatur græce, parochus vicini oppidi illic alicunde. Is videbatur sibi non vulgariter sapere, præsertim in sacris rebus.

In the mean Time comes one Faun a Priest to Pool very opportunely, of their Kind, to whom it is not enough to be called in Latin Regulars, unless the same Surname be sung to them in Greek, a Parson of a neighbouring Town thereabouts. He seemed to himself not to be vulgarly wise, especially in holy Things.

A. Intelligo, actor fabulæ repertus est.

I understand, an Actor of the Play was found.

B. Super cænam sermo ortus est de rumore Spectri, cum Po-

At Supper a Discourse arose about the Report of the Apparition, when Pool per-

lus sentiret hunc rumorem non solum auditum esse Fauno, verum etiam creditum, cepit obtestari hominem, ut doctus ac pius vir succurreret animula patienti tam dira; et si quid dubitas, inquit, explora rem, obambula ad decimam juxta illum ponticulum, et audies miserum ejulatum, adjunge tibi quem voles comitem, ita audies et tutior et certius.

ceived that this Report not only had been heard by Faun, but was also believed, he began to beseech the Man, that he being a learned and goodly Man would succour the poor Soul suffering such dreadful Things; and if you doubt at all, says he, examine the Matter, walk about ten nigh that Bridge, and you will hear miserable Howling, take to you whom you will as a Companion, so you will hear both more safe and more certainly.

A. Quid deinde?

What then?

B. Cæna peracta. Polus ex more abire venatum aut aucupatum. Faunus obambulans cum jam tenebræ suffulissent certum judicium de rebus, tandem audit miserandos gemitus. Hos Artifex Polus effingebat mire abditus illic in vepreto, fictili olla adhibita a id; quo vox reddita e cavo sonaret quiddam lugubrius.

Supper being ended, Pool according to his Custom, goes a Hunting, or a Fowling. Faun walking when now the Darknes had taken away a certain Judgment of Things, at length he hears miserable Groans. These the Artist Pool feign'd wonderfully, being hid there in a bushy Place, an Earthen Pot being used for that Purpose; that the Voice being return'd from the Hollow, might sound something more mournfully.

A. Hæc

S P E C T R U M.

47

A. *Hæc fabula, ut video, vincit Phasma Menandri.*

This *Farce*, as far as I see, exceeds the *Apparition* of *Menander*.

A. Dices *istuc magis, si audieris totam.* Faunus recepit se domum, cupiens narrare quid audisset. Polus anteverterat jam alia compendiarie via Ibi Faunus narrat Polo, quod erat actum, et affingit aliquid etiam, quo res esset admirabilior.

You will say *that* the more, if you hear the whole. Faun got him Home, desiring to tell what he had heard. Pool had got before already by another short Way. There Faun tells Pool, what had been done, and invents something too, that the Thing might be more wonderful.

A. Poterat Polus interim tenere risum?

Could Pool in the meantime hold from Laughing?

B. Illene! Habet vultum in manu. Dixisses rem agi serio. Tandem Faunus, Polo obtestante vehementer, suscepit negotium exorcismi, et agit totam eam noctem insomnem, dum despicit quibus modis aggredieretur rem tuto, nam misere metuebat sibi quoque. Primum itaque efficacissimi Exorcismi congesti sunt, et nonnulli novi additi per viscera beata Mariz,

He! He has his Countenance in his Hand. You would have said that the Thing was doing in Earnest. At last Faun, Pool beseeching him very much undertook the Business of Exorcism, and he spends all that Night without Sleep, whilst he considers which Way he might attempt the Thing safely, for he was miserably afraid of himself too. First then the most effectual Exorcisms were got together, and some new ones added by

per ossa beate Werenfridæ. Deinde locus delectus est in planitie vicina vepreto, unde vox exaudiebatur. Satis amplius circulus circumductus est, qui haberet crebras cruces variasque notulas: hæc omnia peragebantur conceptis verbis. Ingens vas plenum consecrate aquæ adhibitum est. Sacra stola quam vocant addita est in collum unde pendeat initium Evangelii secundum Joannem. Habebat in oculis cerulam solitam consecrari quotannis a Romano pontifice, quæ dicitur vulgo Agnus Dei. His armis olim muniebant se adversus noxios Dæmones, priusquam cuculla Francisci cepit esse formidabilis illis. Omnia hæc procurata sunt, ne, si esset malus spiritus, faceret impetum in Exorcistam. Nec tamen ausus est committere se solum circulo, sed decretum est alterum sacerdotem adhiben-

*the Bowels of blessed Mary, by the Bones of blessed Werenfred. Then a Place was chosen in the Plain nigh the bushy Place from whence the Voice was heard. A good large Circle was drawn, which had many Crosses, and divers Marks: all these Things were done with a Form of Words. A huge Vessel full of holy Water was made use of: A holy Gown as they call it was put over his Neck, from whence hung the Beginning of the Gospel according to John. He had in his Pocket a Bit of Wax used to be consecrated every Year by the Roman Pontiff, which is called commonly the Lamb of GOD. With these Arms formerly they fortify'd themselves against mischievous Demons, before the Hood of Francis began to be terrible to them. All these Things were provided, lest, if it should be an evil Spirit, it should make an Attack upon the Exorcist. Neither yet durst he trust himself alone in the Circle, but it was determined that another Priest should be employed. There
dum*

dum esse. Ibi Polus metuens, ne, si nasutior esset adjunctus, mysterium fabulæ prodederetur, adjungit quendam parochum ex vicinia, cui aperit totam rem; nam sic actio fabulæ postulabat, et erat is qui non abhorreret a tali ludo. Postridie, omnibus rebus paratis rite, sub decimam horam Faunus cum Parocho ingreditur circulum. Polus qui præcesserat gemit miserabiliter e represso. Faunus auspicatur exorcismum. Interim Polus subducit se clam per tenebras, in proximam villam. Illinc adducit aliam personam Fabulæ, nam non poterat agi nisi per multos.

A. Quid faciunt?

B. Conscendunt nigros Equos, ferunt occultum ignem secum, ubi non abessent procul a circulo, ostentant ignem, quo metu abigerent Faunum e circulo.

Pool fearing lest, if a cunninger Man was join'd with him, the Mystery of the Farce should be betray'd, he joins to him a certain Parson of the Neighbourhood, to whom he discloses the whole Matter, for so the Acting of the Farce required, and he was one that was not averse to such Sport. The Day after, all Things being prepar'd rightly, about the tenth Hour Faun with the Parson enters the Circle. Pool, who had gone before, groans miserably out of the bushy Place. Faun begins the Exorcism. In the mean Time Pool withdraws himself privately in the dark, into the next Village. Thence he brings another Actor of the Play; for it could not be acted but by many.

What do they?

They mount black Horses; they carry cover'd Fire with them, when they were not far from the Circle, they shew their Fire, that by Fear they might drive Faun out of the Circle.

C 4

A.

A. Quantum opera
sumpsit ille Polus ut
falleret ?

How much Pains took
that Pool that he might
deceive ?

B. Sic homo est.
Verum ea res prope-
modum cesserat pessi-
me illis.

So the Man is. But that
Thing had well nigh fall'n
out very badly for
them.

A. Qui sic ?

How so ?

B. Nam equi con-
sternati igne subito
prolato, parum ab-
fuit quin præcipita-
rent et ic, et sessoris.
Habes primum actum
fabulæ. Ubi redi-
tum est in colloquium,
Polus, velut ignarus
omnium, rogat quid
esset actum. Ibi Fau-
nus narrat duos teter-
rimos dæmones con-
spectos sibi, in nigris
equis, igneis oculis ac
spirantes ignem nari-
bus ; qui tentassent in-
gredi circulum, ve-
rum abactos in ma-
lam rem efficacibus
verbis. Cum animus
accevit et Fauno his
rebus, die p̄stero re-
diit in circulum cum
fumino apparatu :
cui que provocasset
spectrum multis ob-

For the Horses being
frighted with the Fire sud-
denly produced, had like
to have thrown both
themselves, and their Ri-
ders. You have the first
Act of the Play. When
they return'd to confer to-
gether, Pool, as if igno-
rant of all things, asks what
had been done. There
Faun tells him that two
very ugly Devils had been
seen by him upon black
Horses, with fiery Eyes, and
breathing Fire out of their
Noses, who had tryed to
enter the Circle, but were
driven away with a Ven-
geance by powerful Words.
When Courage grew upon
Faun by these things, th
Day following he returned
into the Circle with his ut-
most Furniture And when
he had called out the Spirit
with many Entreaties,
testa-

restationibus, *Polus* rursus cum collega ostendit se procul ex atris equis, horrendo fremitu, quasi cuperent irrumpere circulum.

A. Habebant nihil ignis?

B. Nihil, nam id cesserat male. Sed audi aliud commentum. Ducebant longum funem: eo tracto leviter per humum, dum uterque proripit se hinc atque hinc, velut abacti exorcismis Fauni, provolvunt in terram utrumque sacerdotem, una cum vase quod habebant plenum sacre aque.

A. Parochus tulit hoc præmii pro sua actione.

B. Tulit, et tamen maluit perpeti hoc, quam deferere fabulum captam. His gestis ita, ubi rediit ad colloquium, Faunus depredicat apud Polum in quanto

C 5

Pool again with his Colleague shewed himself at a Distance from black Horses, with a horrid muttering Noise, as if they desired to break into the Circle.

Had they nothing of Fire?

Nothing, for that fell out badly. But hear another Invention. They took a long Rope; that being drawn lightly along the Ground, whilst each throws himself out on this Side and that Side, as if driven away by the conjuring of Faun, they tumble down upon the Ground both Priests, together with the Tub which they had full of Holy Water.

Did the Parson get this Reward for his acting his Part.

He did get it, and yet he chose rather to suffer this, than to forsake the Play begun. These Things being done thus, when they returned to the Conference, Faun tells to *Pool* in how great Danger he had been, periculo

periculo fuisset, et quam fortiter profli-gasset utrumque Caco-dæmonem suis verbis; jamque conceperat cer-tam fiduciam, esse nullum dæmonem tam noxium, aut impuden-tem, qui posset irrum-pere circulum.

A. Ille Faunus non inultum abest a Fatuo.

B. Audisti nihil adhuc. Fabula pro-gressa hucusque, com-modum supervenit Po-li gener, nam duxerat ejus natu maximam filiam, juvenis, ut scis, mire festivo in-genio.

A. Scio, nec abhor-rens ab hujusmodi jocis.

B. Abhorrens! ille defereret nullum non vadimonium, si talis fabula esset vel spec-randa, vel agenda. Socer denarrat omnem rem huic; atque dele-gat ei partes, ut agat animam. Sumit or-natum, ac lubens con-

and how stoutly he had put to Flight both the Devils with his Words; and now he had conceived a cer-tain Assurance, that there was no Devil so mischie-vous or impudent, who could break into the Circle.

That Faun is not far removed from a Fool.

You have heard nothing as yet. The Play being advanc'd thus far, in good Time comes in Pool's Son-in-Law, for he had married his eldest Daughter, a young Man, as you know, of a wonderful merry Humour.

I know, nor averse to such Jest.

Averse! he would for-sake any Bail, if such a Play was either to be seen, or to be acted. The-Father-in Law tells all the Matter to him, and appoints him his Part, that he may act the Soul. He takes his Dress, and willingly wraps himself in a Sheet, as dead
volvit

*volvit se linceo, quem-
admodum funera so-
lent apud nos. Ha-
bet vivam prunam in
testa, quæ per Linceum
reddebat speciem in-
cendii. Sub noctem
itum est ad locum
ubi hæc fabula age-
batur. Miri gemitus
audiuntur. Faunus ex-
pedit omnes Exorcis-
mos. Tandem anima
ostendit sese procul in-
tra reptum, subinde
ostentans ignem ac sus-
pirans misere. Cum
Faunus obtestaretur
hanc, ut eloqueretur,
quisnam esset, Polus
profluit subito e ve-
preto, ornatu cacoda-
monis, fistoque fre-
mitu, inquit, est tibi
nihil juris in hanc
animam, est mea, ac
subinde procurrit us-
que ad oram circuli,
veluti facturus im-
petum in Exorcistam:
moxq; velut submo-
tus verbis Exorcismi,
et vi sacre aquæ,
quam asperit illi mul-
tam, retrocessit. Tan-
dem Pedagogo dæmo-
ne abactò, nascitur
dialogismus Fauni cum*

*Bodies use to be with us.
He has a live Coal in a
Shell, which through the
Sheet made an Appearance
of Fire. At Night they
went to the Place where
this Play was acted. Won-
derful Groans are heard.
Faun makes ready all his
Exorcisms. At length the
Soul shews it self a great
Way off within the Bushy
Place, now and then shew-
ing the Fire, and groaning
miserably. When Faun be-
sought it, that it would de-
clare who it was, Pool
jump'd suddenly out of the
bushy Place in the Dress of
a Devil, and with a feign'd
muttering Noise, says, You
have no Right to this Soul,
it is mine, and now and then
he runs up to the Edge of
the Circle, as if he would
make an Attack upon the
Conjurer; and by and by
as if beat off by the Words
of the Conjuraton and
the Virtue of the Holy
Water, which he sprinkled
upon him in great Plenty,
he drew off. At length the
Pedagogue Devil being dri-
ven away, begins a Dialogue
of Faun's with the Soul.
It answered him asking and
beseeching, that it was
anima*

anima. Respondit per-
cunctanti et obstan-
ti se esse animam Chri-
stiani hominis. Rogata
quo nomine vocaretur,
respondit, Faunus,
Faunus inquit, idem
est mihi nomen, jam
que res capit ess cordi
illi magis ex communi
nomine ut Faunus li-
beraret Faunum. Cum
Faunus percontaretur
multa, ne diutina con-
fabulatio proderet fu-
cum, anima subducebat
se, negans esse fas
sibi colloqui cum eo,
quod tempus urgeret,
quo cogeretur ab eo,
quo liberet pedagogo
cæmoni: tamen pol-
licita est se reditu-
ram postridie hora
qua esset fas. Rursus
convenitur in Poli-
ceibus, qui erat Cho-
ragus fabulæ Ibi
Exorcista denarrat
quid esset gestum, ad-
mentiens nonnulla e-
tiam, quæ tamen per-
suaebat sibi esse vera,
adeo favebat negotio
quod agebatur. Jam
hoc compertum erat,
scilicet, esse Christia-
nam animam, quæ

the Soul of a Christian
Man. Being ask'd by what
Name it was call'd, it an-
swer'd, Faun. Faun says he,
the same is my Name;
and now the Thing begun
to please him more because of
their common name, that Faun
might deliver Faun. When
Faun asked many things,
lest a long Discourse should
betray the Roguery, the
Soul withdrew itself, deny-
ing that it was lawful for
him to talk longer, because
the Time was at Hand,
when he should be oblig'd
to go, whither it pleas'd
the Pedagogue Devil: Yet
he promise that he would
return the Day after, at the
Hour when it should be
lawful. Again they meet
in Pool's House, who was
the Furnisher of the Play.
There the Conjuror tells
what was done, lying in
some Things too, which
yet he perswad'd himself
to be true, so much he fa-
voured the Business which
was doing. Now this was
found out, to wit, that it
was a Christian Soul,
which was plagued with
dreadful Torments under a
most unmerciful Devil. To
this all his Endeavour is di-
rected

veniretur diris cruciatibus sub inclementissimo dæmone. Huc omnis conatus intenditur. Verum, quiddam ridiculum accidit in proximo exorcismo.

A. Obsecro quidnam?

B. Cum Faunus evocasset animam, Polus, qui agebat dæmonem, assiliit prorsus hic, quasi irruptus intra circulum, cumque Faunus pugnaret exorcismis, et aspergeret multam vim aquæ; tandem dæmon exclamat *ne fac re omnia ista quidem pili*, inquit, *habuisti rem cum puella, es mei juris.* Cum Polus diceret *ad joco*, tamen forte Fortuna visus est dixisse verum: nam Exorcista tactus hoc dicto illico recepit se in centrum circuli, et immisavit nescio quid in aurem Parocho. Polus sentiens id recepit sese, ne audiret quid quod non esset fas audire.

rested. But a certain comical Thing happened in the next Conjuring Bout.

I beseech you what?

When Faun had called out the Soul, Pool, who acted the Devil leaped up just so, as if he would break within the Circle, and when Faun fought by Conjuratation, and sprinkled on him a vast Quantity of Water; at last he Devil cries out that he did not value all those Things so much as a Hair, quoth he, thou hast had Dealings with a Girl, thou art a Part of my Right. Tho' Pool said that in Jest, yet by good Fortune he seemed to have said the Truth. For the Conjurer being struck with this saying, presently betook himself into the Center of the Circle and muttered I know not what in the Ear to the Parson. Pool perceiving that, withdrew himself, lest he should hear any thing which it was not lawful to hear.

A. Sane

A. Sane Polus agebat religiosum et modestum dæmonem.

Truly Pool acted the Religious and Modest Devil.

B. Sic est. Actio poterat reprehendi quod parum meminisset decori.

So it is. The Action might be blamed, because he little regarded Decency.

Tamen exaudivit vocem Parochi indicentis satisfactionem.

Yet he overheard the Voice of the Parson appointing Satisfaction.

A. Quam ?

What ?

B. Ut diceret Dominicam precationem ter. Ex hoc conjiciebat habuisse rem ter eadem nocte.

That he should say the Lord's Prayer thrice. By this he guessed that he had had Dealings thrice the same Night

A. Hoc sane ille regularis præter regulam.

This truly that Regular did besides his Rule.

B. Sunt homines, et erat humanus lapsus.

They are Men, and it was a humane Failing.

A. Perge, quid deinde factum.

Go on, what then was done.

B. Jam Faunus redit ferocior ad oram circuli et ultro provocat dæmonem : at ille jam timidior refugiebat inquiens, sefellisti me, si sapuissem, non monuissem

Now Faun returns more fierce to the Edge of the Circle, and of his own Accord challenges the Devil : But he now being more timorous ran away, saying thou hast deceived me, if

te.

te. Hoc est persuasum multis, quæ confessus sis semel sacerdoti, esse prorsus abolita e memoria dæmonis, ne possit opprobare.

A. Narras plane ridiculum Jocum.

B. Sed ut finiam fabulam aliquando, colloquium habitum est cum anima in hunc modum aliquot diebus. Summa evasit huc. Illa respondit Exorcistæ roganti, num posset qua via liberari a cruciatu, posse si pecunia quam reliquisset partam fraude, restitueretur. Ibi Faunus inquit, quid si dispensareur in pios usus per bonos viros? Respondit et hoc profuturum. Heic exorcista exultans percunctatus est summa diligentia, quanta summa esset. Illa dixit ingentem, quod erat bonum et commodum illi. Indicavit et locum, sed procul dissitum, ubi hic thesaurus esset defossus. Præ-

I had been wise, I should not have told thee. This is believed by many, what you confess once to the Priest, is quite wiped out of the Memory of the Devil, that he cannot upbraid you.

You tell me a very comical Jest.

But that I may finish the Story at last; a Conference was held with the Soul in this Manner for some Days. The Upshot came to this. It answered the Conjurer asking, whether it could any Way be delivered from Torment, that it might, if the Money which it had left got by Cheating, should be restored. Upon that Faun says, what if it should be disposed of to pious Uses by good Men? It answered that that also would do good. Here the Exorcist being rejoiced enquired with the greatest Diligence, how great the Sum was. It said a huge one, which was good and convenient for him. It discovered also the Place, but a great Way distant, where this Treasure was hid in the
scripsit

*scripsit in quos usus
vellet impendi.*

*Earth. It prescribed for
what Uses it would have
it laid out.*

A. In quos?

For What?

**B. Ut tres suscipe-
rent peregrinationem,
 unus quorum aliret
limina Petri, alter iret
salutatum Jacobum
Compostellanum; terti-
us oscularetur pecti-
nem Jesu, qui est Tre-
viris. Deinde magna
vis Psalteriorum et
Missarum perageretur
per aliquot Monache-
ria Quoad super-esser,
ipse dispensaret pro
suo arbitratu. Jam
totus animus Fauni e-
rat in Thesauro. De-
vorarat illum toto
pectore.**

*That three should un-
dertake a Pilgrimage, one
of which should go to the
Thresholds of Peter, another
should go to salute James
of Compostella; a third
should kiss the Comb of Je-
sus, which is at Triers.
Then a great Quantity of
Psalms and Masses should
be performed thro some Mo-
nasteries. What remain'd
he might dispose of ac-
cording to his Pleasure.
Now the whole Soul of Faun
was in the Treasure. He
had devoured it with his
whole Breast.*

**A. Est vulgaris mor-
bus; quanquam sacer-
dotes peculiariter ma-
le audiunt hoc nomine.**

*It is a common Disease;
tho Priests peculiarly have
an ill Report upon this Ac-
count.*

**B. Ubi nihil omis-
sum esset, quod p r-
tineret ad negotium
pecuniae, exorcista sub-
monitus a Polo, cepit
percunctari animam**

*When Nothing had been
omitted, that appertained
to the Business of the Mo-
ney, the Co-jurer being put
in Mind of it by Polo, be-
gun to ask the Soul about*

de

de *Alcumistica*, deque
Magia : et anim. res-
 pondit quædam ad hæc
 pro tempore ; cæterum
 pollicita se indicatu-
 ram plura, simul at-
 que liberata fuisset il-
 lius opera a pædologo
 demone. Sit hic, si
 videatur, tertius actus
 fabula. In quarto
 Faunus cæp. t. predicare
 hanc prodigiosam rem
 ubique serio, crepare
 nihil aliud in collo-
 quiis, in conviviis pol-
 liceri quædam magni-
 fica Monasteriis, et lo-
 quebatur jam nihil
 omnino humile. Adit
 locum reperit signa,
 tamen non ausus est
 effodere *Theaurum*,
 quod anima inj. casset
 scrupulum, facturum
 ingenti periculo, si
 thesaurus attingere-
 tur, prius quam misse
 peractæ essent Jam
 fucus subolebat multis
 nasutioribus. Cum ta-
 men ille nusquam non
 deprecaret suam stul-
 titiam, admonitus est
 clam ab amicis, præ-
 sertim ab Abbate tuo,
 ne daret diversum spe-
 cimen de se omnibus,

the *Alcumistick Art*, and of
Magick : and the Soul an-
 swered some things to that
 for that Time ; but pro-
 mise'd that it would disco-
 ver more, as soon as it was
 delivered by his Means
 from the Pædologue De-
 vil. Let this be, if it
 seems good, the third Act
 of the Play. In the fourth
 Faun begun to tell of this
 prodigious thing every where
 in Earneſt to talk of no-
 thing else in Company, in
Feasts, to promise some
 mighty Matters to the Mo-
 nasteries, and he spoke of
 now nothing at all mean.
 He goes to the Place, finds
 the Marks, yet he durst not
 dig up the Treasure, because
 the Soul had thrown in a
 Scruple, that he would do
 it with great Danger, if the
 Treasure should be touch'd,
 before the Masses were per-
 form'd. Now the Rogue-
 ry was smelt out by many
 more cunning People. When
 notwithstanding he every
 where published his Folly ;
 he was advised privately
 by his Friends, especially
 by his Abbot, that he would
 not give a different Speci-
 men of himself to all Men,
 who hitherto had been ac-
 qui

qui hactenus habitus esset prudens vir. *Tamen* ille potuit commoveri nullius oratione, quo minus crederet rem esse seriam; et hac Imaginatio occupavit animum hominis adeo penitus, ut somniaret nihil, loqueretur nihil, præter spectra et malos genios. *Habitus mentis* abierat in ipsam faciem, quæ sic palliebat, erat sic extenuata, sic dejecta, ut diceret esse *larvam*, non *Hominem*. Quid multis? *minimum* aberat a vera dementia, ni succursum fuisset celeri remedio.

A. Nimirum hic erit extremus actus fabule.

B. Reddam eum tibi. *Polus* et ejus gener commentum sunt hujusmodi technam, Effinxerunt Epistolam descriptam in raris literis, idque non in vulgaribus Chartis. *Sententia* Epistolæ erat hæc. *Faunus* dudum Captivus, nunc liber æ-

counted a prudent Man. Yet he could be moved by no Man's Talk, from believing that the Matter was real: And this Imagination seized the Mind of the Man so thoroughly, that he dreamt of nothing, spoke of nothing, besides Ghosts and evil Spirits. The Habit of his Mind had got into his very Face, which was so pale, was so thin, so dejected that you would have said he was a Ghost, not a Man. What needs many Words? He was very little removed from real Madness, unless he had been relieved by a speedy Remedy.

Well this shall be the last Act of the Play.

I will give it to you. *Pool* and his Son in Law invented such a Trick as this. They forged an Epistle writ in rare Letters, and that not upon common Paper. The Subject of the Letter was this. *Faun* some time ago a Prisoner, now Free with eternal Salvation to *Faun* his very good Deliver-

ternam

ternam salutem Fauno suo optimo liberatori. Non est mi Faune, cur maceres te diutius in hoc negotio. Deus respexit piam voluntatem tui animi, et illius merito liberavit me a suppliciis: ego nunc ago feliciter inter Angelos: Locus manet et tibi apud divum Augustinum, qui est proximus Choro Apostolorum. Ubi veneris ad nos, agam tibi gratias coram. Interim cura ut vivas suaviter. Datum ex Empyreo caelo, Idibus Septembribus, anno millesimo quadringentesimo nonagesimo octavo, sub sigillo mei annuli. Hæc Epistola posita est clam in altari, ubi Faunus facturus erat rem divinam. Sabornus, qui, ea peracta, submoneret eum de re quasi deprehensa casu. Nunc circumfert eam Epistolam, ac credit nihil certius quam eam perlatam e caelo ab angelo.

A. Istud non est liberasse hominem infa-

er. There is no Reason my Faun, why you should trouble yourself any further in this Business. God hath regarded the pious Intention of your Mind, and for the Merit of it hath delivered me from Punishment. I now live happily amongst the Angels: A Place is reserv'd for you near St. Austin, which is next to the Choir of the Apostles. When you come to us, I shall give you Thanks Face to Face. In the mean time take care that you live merrily. Given from the Empyrean Heaven on the Ides of September in the Year one thousand four hundred and ninety eight, under the Seal of my Ring. This Letter was laid privately upon the Altar, where Faun was to perform divine Service. One was suborn'd, who, that being over, should tell him of the Things, as observ'd by Chance. Now he carries about that Letter, and believes nothing more certainly than that it was brought from Heaven by an Angel.

That is not to free the Man from Madness, but
nia,

nia, *sed mutasse genus*
infantiæ.

to change the Kind of
 Madness.

B. Sic est profecto,
nisi quod nunc infantiæ
suavius.

So it is indeed, *but* that
now he is more sweetly
 mad.

B. Antehac non so-
lebam tribuere mul-
tum fabulis, quæ fe-
runtur vulgo de spec-
tris; sed posthac tri-
bum multo minus;
nam suspicor multa
proditæ literis pro ve-
ris ab credulis homi-
nibus, et similibus
Fauni, quæ ad simulata
sunt simili Artificio.

Heretofore I did not use
 to give much Reward to
 Stories, that are told com-
 monly of Apparitions; but
 hereafter I shall give much
 less: For I suspect that ma-
 ny Things have been deli-
 vered in Books for true by
 credulous Men, and Men
 like Faun, which have
 been contrived by the like
 Art.

B Ego credo plera-
que esse hujus generis.

I believe the most Part
 are of this Kind.





ALCUMISTICA.

A. **Q**UID no-
va rei est
quod La-
lus ridet
sic apud sese, subinde
signans se cruce ; in-
terpellabo felicitatem
hominis. Salve mul-
tum amicissime Lale.
Videre mihi admodum
felix.

W Hat new thing is
there that Lalus
laughs so with
himself, now and
then signing himself with
the Cross; I will interrupt
the Felicity of the Man.
God save you much my
good Friend Lalus. You
seem to me very happy.

B. Atqui ero feli-
cior, si impertiam ti-
bi hoc gaudium.

But I shall be more
happy, if I impart to
you this Joy.

A. Fac igitur bees
me quamprimum.

See therefore you make
me happy as soon as possible.

B. Nosti Balbinum?

Do you know Balbinus?

A. Illum eruditum
senem, ac laudatæ
vitæ.

That learn'd old Man,
and of a commendable
Life.

B Sic est ut dicis,
sed est nulus mortali-
um qui sapit omnibus

So he is as you say;
but there is no one of
Mankind, who is wise at
all

horis, aut qui sit undique perfectus. Ille vir habet hoc nevi inter multas egregias dotes. Jam olim infanit in Artem quam vocant Alcumisticam.

A. Haud tu narras *nevi* quidem, sed *infignem morbum.*

B. Utcunque est, ille toties delusus ab hoc genere hominum tamen passus est sibi dari verba mirifice dudum.

A. Quo pacto?

B. Quidam sacerdos adiit illum, salutavit honorifice: mox sic exorsus est. Doctissime Balbine, mirabere fortassis, quod ignotus interpellem te sic, quem scio nunquam non occupatissimum sanctissimis Studiis. Balbinus annuit, qui est illi mos, nam est m're parvus verborum.

A. Narras argumentum prudentiæ.

all Hours, or who is in all Respects perfect. That Man has this Blemish amongst many excellent Qualities. He has been for some time mad upon the Art which they call Alcumistica.

You do not talk of a *Blemish* truly, but a considerable *Distemper.*

Howsoever it is, he so often deluded by this sort of Men, yet suffered himself to be imposed upon wonderfully some time ago.

After what manner?

A. A certain Priest went to him, saluted him respectfully: By and by thus he began. Most learned Balbinus, you will wonder perhaps that I a Stranger to you should break in upon you thus, whom I know to be always very busy in the most sacred Studies. Balbinus nodded to him, which is his Custom, for he is wonderfully sparing of Words.

You tell me an *Argument* of his Prudence.

B. Ve-

B. Verum alter . But the other being prudentior pergit sic. Tamen ignosces mea importunitati, si cognoris causam, cur adierim te. Dic, inquit Balbinus, sed paucis si potes. Dicam, inquit ille, quanto compendio poterō : Scis doctissime vir, fata mortalium esse varia. Ego nescio in utro numero ponam me, feliciū an infeliciū. Etenim si contempler meum fatum ex altera parte videor mihi pulchre felix, si ex altera, nihil est infelicius me. Balbino urgente, ut conferret rem in compendium : Finiam, inquit, doctissime Balbine. Id erit facilius mihi apud virum, cui hoc totum negotium est sic notum, ut notius nulli.

more prudent goes on thus. Yet you will pardon my Importunity, if you know the Cause, why I am come to you. Tell me, says Balbinus, but in a few Words, if you can. I will tell you, saith he, with as great Brevity as I can. You know most learned Sir, that the Fates of Men are various. I know not in which Number I must rank myself, of the happy, or the unhappy. For if I view my Fate on one Side, I seem to my self very happy ; if on the other, nothing is more unhappy than me. Balbinus urging him, that he should bring his Matter into a short Compass : I will make an End, quoth he, most learned Balbinus. That will be more easy for me with a Man, to whom this whole Business is so well known, that it is better known to no Body.

A. Depingis Rhetorem mihi, non Alcumistam.

You describe a Rhetorician to me, not an Alcumist.

B. Mox

B. *Mox audies Alcumistam. Hæc felicitas, inquit, contigit mihi a puero, ut discerem artem maxime expetendam omnium, illam Alcumisticam, inquam, medullam totius philosophiæ. Balbinus experrectus est nonnihil ad nomen Alcumistices, gestu tantum, cæterum iussit gemitu, ut pergeret. Tum ille inquit O me miserum! qui non inciderim in eam viam, quam oportuit. Cum Balbinus rogasset quasnam vias diceret. Scis, inquit, optime (nam quid furit te, Balbine, virum undique doctissimum) esse duplicem viam hujus artis, alteram quæ dicitur longatio, alteram quæ dicitur curtatio. At contigit mihi quodam malo suo incidere in longationem. Balbino seiscitante, quodnam discrimen viarum*

By and by you will hear of the Alcumist. This Happiness, saith he befel me from a Child, that I learnt an Art the most to be desired of all, that Alcumistick Art, I say, the Marrow of all Philosophy. Balbinus was awakened a little at the Name of the Alcumistick Art, in Gesture only; but he ordered him with a Groan, that he should go on. Then he says, O woe's me! who did not light upon that Way, which I ought. When Balbinus asked him what Ways he meant. You know, quoth he, good Sir (for what escapes you, Balbinus a Man in all Respects the most learned) that there is a double Way of this Art, one which is called Longation, another which is called Curtation. But it happened to me by some ill Fate to fall upon Longation. Balbinus asking what the Difference of the Ways was, Impudent that I am, quoth he, effect

esset, *Impudentem* me, inquit qui loquor *hec* apud te, cui sciam omnia *hec* esse sic nota, u. notiora nulli. Itaque accurre *huc* ad te *supplex*, ut *misertus* non sit i. digneris impertire nobis illam *felicissimam* viam *curtationis*. Quo peritior es *hujus* artis, hoc minore negotio potes *communicare* nobis. Ita Jesus Christus locupletet te *semper* majoribus dotibus. Cum hic non faceret finem obtestandi, Balbinus coactus est fateri, se *prorsus* ignorare, quid *longatio* aut *curtatio* esset: jubet exponat ipse vim *harum* vocum. Tum inquit ille, quanquam scio me loqui peritiori; tamen, quando jubes ita, faciam: Qui contriverunt totam *etatem* in hac *divina* arte, vertunt species rerum duabus rationibus, altera que est brevior, sed habet plusculum periculi, altera que est longior, sed eadem tutior. Ego videor mi-

who speak these Things before you, to whom I know all these Things are so well known, that they are better known to no Body. Therefore I am come hither to you humble begging, that pitying us you would vouchsafe to impart to us that most happy Way of Curtation By how much the more skilful you are in this Art, with so much the less Trouble can you communicate it to us. So may Jesus Christ enrich you always with greater Gifts. When he did not make an End of enreating; Balbinus was forced to confess, that he was wholly ignorant what Longatio or Curtation was. He bids him expound himself the Signification of those Words. Then saith he, tho' I know I speak to one more skilful, yet since you order so, I will do it. They who have spent their whole Life in this divine Art, change the Species, of Things two Ways, one which is the shorter, but has a pretty good deal of Danger, another which is longer, but the same is safer, I seem to my self unhappy,

D

hi infelix, qui hactenus sudarim in ea via, quæ non arri-
det meo animo :
Neq; potui nancisci
quenquam, qui vellet
indicare alteram, cu-
jus amore depereo.
Tandem Deus immi-
sit in mentem, ut a-
direm te, virum non
minus pium quam doc-
tum. Doctrina præ-
stat tibi, ut possis fa-
cile dare quod peto,
pietas commovebit, ut
velis opitulari fra-
tri, cujus salus est
tibi in manu. Ne fa-
ciam longum, cum
ille veterator amoris-
set suspicionem fuci
a se hujusmodi sermo-
nibus, ac fecisset fidem,
alteram viam esse
perspectissimam sibi,
jam pridem Balbino
animus pruriebat. Tan-
dem non temperans
sibi inquit, valeat illa
curtatio, cujus nomen
ne audivi quidem
unquam, tantum a-
best ut teneam, dic
mihi bona fide, tene-
re longationem ex-
acte ? Phry ! Inquit
ille, ad unguem, sed
longitudo displicet.

who hitherto have sweat
in that Way which does
not please my Mind, nei-
ther could I get any one,
that would shew me the
other, with the Love of
which I perish. At last
God put it into my Mind,
That I should come to you,
a Man no less pious than
learned: Your learning en-
ables you, that you can easi-
ly give what I ask, your
Piety will move you, that
you will help a Brother,
whose Preservation you
have in your Power. That
I may not make it tedi-
ous, when that Cheat had
removed all Suspicion of
Roguery from himself with
this kind of Talk, and had
made him believe, that the
other Way was very well
known to him, for some
Time Balbinus's Mind itch-
ed. At length not com-
manding himself he says,
Farewell to that Curtation,
whose Name I have not
so much as heard ever, so
far am I from understand-
ing it, tell me in good
Faith, do you understand
Longation exactly ? Puh !
says he, to a Tittle, but
the Length displeases me.
When Balbinus had asked
how much Time was re-
Cum

Cum Balbinus rogasset quantum temporis requireretur, nimium, inquit, pene totus annus, sed interim est tutissima. Ne labora, inquit Balbinus, etiam si sit opus biennio, modo fidas tue arti. Ut conferam rem in pauca, convenit inter eos, ut aggredierentur rem clam in adibus Balbini hac lege, ut ille suppeditaret operam, Balbinus sump-tum, ac lucrum divideretur ex aquo et bono, quanquam modestus impostor deferebat ultro Balbino totum lucrum quod provenisset. Juratum est utrinque de silentio, quod faciunt qui iniciantur in mysteriis. Jam illico pecunia numeratur, unde artifex mercaretur ollas, vitra, carbones, reliquæ, quæ pertinent ad instruendam officinam. Ibi noster Alcumista decoquit eam pecuniam suaviter in scorta, aleam et computationes.

quired, too much, says he, almost a whole Year, but in the mean Time it is very safe. Do not trouble your self, says Balbinus, tho' there should be Occasion for two Years, provided you can trust to your Art. That I may bring the Matter into few Words; it was agreed betwixt them, that they should attempt the Matter privately in the House of Balbinus, upon this Condition, that he should give his Labour, Balbinus the Charge, and the Gain should be divided equally and fairly, tho' the modest Cheat offered of his own accord to Balbinus the whole Gain that should accrue. They swore on both Sides to silence; which they do who are initiated in Mysteries. Now presently Money is paid, wherewith the Artist should buy Pots, Glasses, Fuel, and other Things, which are proper for furnishing the Forge. There our Alcumist spends that Money sweetly in Whores, Dice and drinking.

A. Hoc nimirum est *vertere species rerum.* This indeed is to change the species of Things.

B. Balbino urgente, ut aggrediretur rem: *An non tenes,* inquit, *illud, qui cepit bene habet dimidium facti?* Est magnum preparare materiam bene. Tandem fornax cepit adornari. Hic rursus erat opus novo auro, veluti illecebra auri venturi: Siquidem ut piscis non capitur absque esca, sic aurum non provenit Alcumistis, nisi pars auri admisceatur. Interea Balbinus erat totus in supputationibus. Nam subducebat, si uncia pareret quindecim, quantum lucri esset redditurum ex his mille unciis; nam decreverat insumere tantum. Cum Alcumista decexisset hanc pecuniam quoque, jamque simulasset multum opere circa folles et carbones, unum mensem atque alterum, Balbino rogante ecquid res pro-

Balbinus urging him, that he should set about the Business; do you not understand, says he, that He that hath begun well has done half his Work? It is a great Thing to prepare your Materials well. At length the Furnace begun to be prepared. Here again there was need of new Gold, as it were a wheedle to the Gold that was to come. For as a Fish is not taken without a Bait, so gold comes not to the Alcumists, unless a Parcel of Gold is mixt. In the mean Time Balbinus was all upon Calculations. For he reckoned, if an Ounce would produce fifteen, how much Profit would accrue from two thousand Ouncers, for he had determined to lay out so much. When the Alcumist had spent this Money too, and now had pretended to abundance of Pains about the Bellows and Fuel, one Month and another, Balbinus asking if the Business advanced any Thing; at first he was silent, at

cederet; primum ob-
mutuit, tandem re-
spondit urgenti, si-
cut preclare res solent,
que habent semper
difficiles aditus. Cau-
sabatur erratum in
emendis carbonibus:
Nam emerit quernos,
cum esset opus abie-
nis aut columnis. Ibi
centum aurei perie-
rant. Nec redierunt
ad alcam eo signis.
Nova pecunia data,
carbones mutantur.
jamque res cepta est
majore studio quam
antea: Quema imo-
dum in bello, milites,
si quid accidit secus
quam vellent, sarcir-
unt virtute: Cum of-
ficina ferbisset jam
aliquot menses, et au-
reus fetus expectaretur,
ac ne mica qui-
dem auri esset in va-
sis (nam jam alcu-
mista decoxerat et om-
ne illud) alia causa
inventae est, nimi-
rum, vitra quibus u-
sus fuerat, non fuisse
temperata sicut opor-
tuit. Etenim ut Mer-
curius non fit ex quo-
vis ligno, ita aurum
non conficitur quibusli-

length he answered him
being urgent with him, as
great Things use to do,
which have always difficult
Beginnings. He pretended
there was a Mistake made
in buying the Charcoal,
for he had bought Oak,
whereas he had Occasion
for Fir or Hazel. There
a hundred Crowns were
gone. Nor did they re-
turn to the Game, for that
the more backwardly. New
Money being given, char-
coal is changed; and now
the Thing was begun with
greater Eagerness than be-
fore: As in War Soldiers,
if any thing happens other-
wise, than they could
wish, mend it by their
Courage. When the Forge
had been heated now some
Months and a Golden
Product was expected, and
not a Bit truly of Gold
was in the Vessels (for now
the Alcumist had spent
also all that) another Pre-
tence was found out, to
wit, that the Glasses
which he had used, had
not been tempered as they
ought. For as a Mercury
is not made out of any
Wood, so Gold is not
made with any Glasses.
By how much the more
bet

bet vitris. Quo plus
erat impensum, hoc
minus libebat desistere.

was laid out, by so much
the less had he a Mind
to desist.

A. Sic Aleatores
solent; quasi non
sit multo satius per-
dere hoc quam to-
tum.

So Gamesters use to do:
as tho' it were not much
better to loose that than
all.

B. Sic est. Alcu-
mista deiebat nunc-
quam impositum fu-
isse sibi sic: nunc er-
rore deprehensus ce-
tera fore tutiora, et
se se sorturum hoc dis-
pendii magno cum
fenore. Vitris mu-
tatis, officina instau-
rata est tertio. Al-
cumista admonerat
rem successuram feli-
cius, si mitteret ali-
quot aureos dono vir-
gini matri, quæ co-
latur, ut scis, Para-
liis, nam artem esse
sacram, neque rem ge-
ri prosperè, absque
favore numinum. Illi
consilium vehementer
placuit Balbino pio
homini, ut qui præ-
termitteret nullum
diem, quin perageret
divinam rem. Alcu-
mista suscepit religio-

So it is. The Alcumist
swore that he was never
imposed on so. Now the
Mistake being discover'd,
the rest would be safer,
and that he would make
up this Loss with great
Advantage. The Glasses
being changed, the Forge
was furnish'd a third Time.
The Alcumist put him
in Mind, that the Thing
would succeed more hap-
pily, if he sent some
Crowns as a Present to the
Virgin Mother, who is wor-
shipped, as you know,
at Paralia, for the Art
was sacred, nor would the
Thing be managed success-
fully without the Favour
of the Saints. That Ad-
vice mightily pleased Bal-
binus a pious Man, as
who omitted no Day, but
he performed divine Ser-
vice. The Alcumist un-
derstood the religious Jour-
sam

jam professionem, nimirum in proximum oppidum, atque ibi decoxit pecuniam in ganeis. Reversus domum nunciat sibi esse summam spem, negotium successurum ex sententia, adeo divinam visam annuere suis votis. Ubi sudatum esset jam multo tempore, ac nemica quidem auri nasceretur usquam, respondit Balbino expostulanti, nihil tale unquam accidisse sibi in vita, experto artem tories, nec posse conjectare satis quid esset causa. Quum divinatum esset diu, tandem illud venit in mentem Balbino, num pretermisisset quo die audire sacrum, aut dicere horarias preces, quas vocant. Nam nihil succedere his omissis. Ibi impostor inquit, me miserum! id admissum est per oblivionem semel atque iterum, et nuper surgens a prolixo convivio, oblitus sum dicere salutationem Virginis. Tum Balbinus

ney, to wit into the next Town, and there he spent the Money in Taverns. Being returned Home he tells him, that he had the greatest Hopes, that the Business would succeed to their Mind; so the Saint seem'd to agree to his Prayers. When he had sweat now a long Time, and not a Bit indeed of Gold was produced any where, he answered Balbinus expostulating that no such Thing had ever happen'd to him in his Life, having tryed his Art so often; nor could he guess well what was the Reason. When they had guessed a long Time, at length that came into the Mind of Balbinus, whether he had omitted any Day to hear Mass, or to say the Horary Prayers, as they call them: For nothing would succeed these being omitted. There the Cheat says, Wo's me! that was done through Forgetfulness once and a gain: and lately rising from a long Feast, I forgot to say the Salutation of the Virgin. Then Balbinus says, no Wonder, if so great a Thing does not succeed. The Artist proinquit,

inquit, non mirum, si tanta res non succedat. *Artifex* recipit, pro duobus sacris prætermittis, auditurum duodecim, et pro unica salutatione repositurum decem. Cum pecunia defecisset prodigum *Alcumistam* subinde, nec causæ petendi suppeterent, tandem commentus est hanc technam; rediit domum admodum exanimatus: Ac lamentabili voce, perii, inquit, funditus, *Balbine*, perii, actum est de capite meo. *Balbinus* obstupuit, et auebat scire causam tanti mali. *Aulici* subodorati sunt, inquit, quod egimus, nec expecto aliud quam ut mox deducar in carcerem. Ad hanc vocem *Balbinus* expalluit serio. Nam scis apud nos esse capitale, si quis exerceat *Alcumisticam* absque permittu principis. Ille pergit, non metuo mortem, inquit, utinam illa contingat: metuo quiddam cru-

mises, for two *Masses* omitted, that he would hear twelve, and for one Salutation would pay ten. When *Money* failed the *Prodigal Alcumist* now and then, and no Pretences for asking occurred, at length he invented this Trick: He returned Home very much frightened; and with a lamentable Voice, I am undone, says he, utterly, *Balbinus*, I am undone, there is an End of my Life. *Balbinus* was amazed, and desired to know the Cause of so great a Calamity. The Courtiers have smelt out, says he, what we have done; nor do I expect any Thing else than that by and by I shall be carried to Prison. At this Saying, *Balbinus* was Pale in good Earnest. For you know with us it is Capital, if any one exercises the *Alcumistick Art* without the Permission of the Prince. He goes on, I do not fear Death, saith he, I wish that may befall me: I fear something more cruel. He says, to him asking what it was. I shall be carried some whither into a Tower; there I shall be forced for all my

delius. Inquit rogan-
ti quid esset; rapiar
aliquo in turrim: il-
lic cogar per omnem
vitam laborare illis,
quibus non libet. An
est ulla mors, quæ non
debeat esse potior quam
talis vita? Ibi res
ventilata est consulta-
tione. Balbinus, quo-
niam callebat artem
Rhetoricam, pulsavit
omnes status, si qua
periculum posset vita-
ri. Non potes infici-
ari crimen? inquit.
Nequaquam, ait ille.
Res sparsa est inter re-
gios satellites; et ha-
bent argumenta, quæ
non possunt dilui.
Nec poterat factum
quidem defendi, ob
manifestam legem.
Cum multis adductis
in medium, videre-
tur nihil firmi pre-
sidii, tandem Alcu-
m sta. cui erat jam
opus presenti pecunia,
inquit nos, Balbin-
e, agamus lentis consiliis
atque res poscit pre-
sens remedium. Ar-
bitror adfuturos jam,
qui abstant me in
malam rem. Denique
cum nihil occurreret

Life to work for those
for whom I have no Mind.
Is there any Death which
ought not to be more valu-
able than such a Life?
There the Matter was ex-
amin'd in Consultation.
Balbinus, because he under-
stood the Art of Rhetor-
ick, run over all his To-
picks, if any Way the Dan-
ger could be avoided. Can-
not you deny the Crime?
Says he. By no means,
says he. The Thing is
spread amongst the King's
Guards; and they have
Proofs which cannot be
confuted. Nor could the
Fact indeed be defended,
because of a plain Law.
When after many Things
produced betwixt them,
there appeared nothing of
good Security: At length
the Alchemist, who had
now need of present Mo-
ney, says, We, Balbinus,
act by slow Counsels; but
the Thing requires a present
Remedy. I suppose they
will be here presently, that
will hurry me into an ev-
il Condition. Lastly,
When nothing occurred to
Balbinus, at length the
Alchemist says, now does
any Thing occur to me,
nor do I see any thing left.
D 5

Balbino tandem *Alcumista* inquit, nec quidquam occurrit mihi, nec video quidquam superesse, nisi ut peream fortiter; nisi forte hoc placet, quod unum superest, utile magis quam honestum, nisi quod necessitas est durum telum. Scis, inquit, hoc genus hominum esse avidum pecuniæ; eoque posse corrumpi facilius ut fileant: Quamvis sit durum dare illis furciferis quod profundant, tamen ut res nunc sunt, video nihil melius. Idem visum est Balbino, ac numeravit triginta aureos, quibus redimeret silentium.

A. Liberalitas Balbini est mira.

B. Imo citius extrahes dentem ab eo quam nummum in honesta re. Sic prospectum est *Alcumiste*, cui nihil erat periculi, nisi quod non haberet quod daret amico.

unless that I die bravely, unless perhaps this please you, which alone is left, useful rather than honourable, but that Necessity is a hard Weapon. You know, quoth he, that this Sort of Men are greedy of Money; and therefore may be corrupted more easily to be silent. Altho' it be a hard Case to give to those Rascals to spend, yet as Matters now are, I see nothing better. The same Thing seem'd good to Balbinus, and he counted out thirty Pieces of Gold, whereby he might purchase Silence.

The Liberality of Balbinus is wonderful.

Nay you would sooner have got a Tooth from him than a Piece of Money in an honest Matter. Thus Provision was made for the *Alcumist*, who was in no Danger, but that he had not to give to his Miss. A. De-

A. Demiror nihil esse nisi Balbino in tantum.

I wonder Balbinus should have no Sense to such a Degree.

B. Heic tantum caret naso, nasutissimus in ceteris. Rursum fornax instruitur nova pecunia, sed precati-uncula premissa ad virginem Matrem, ut faveret capris. Jam totus annus exierat, dum illo causante nunc hoc, nunc illud, luditur opera, et impensa perit. Interim exitit quidam ridiculus casus.

Here only he wants Sense, being sensible enough in other Things. Again the Furnace is fitted up with new Money, but with a Prayer put up first to the Virgin Mother, that she would favour their Undertakings. Now a whole Year was gone, whilst he pretending now this, then that, his Labour is lost, and the Expence thrown away. In the mean time there happened a certain comical Adventure

A. Quisnam ?

What ?

B. Alcumista habuit furtivam consuetudinem cum uxore cuiusdam aulici ; maritus, concepta suspitione, cepit observare hominem. Tandem cum nunciatum esset illi, sacrificum esse in cubiculo, rediit domum præter expectationem, pulsat ostium.

The Alcumist had a private Commerce with the Wife of a certain Courtier ; the Husband having conceived a Suspicion began to watch the Fellow. At last when it was told him, that the Priest was in the Bed-chamber, he returned home contrary to their Expectation, knocks at the Door.

A. Quid

A. *Quid facturus homini ?*

What was he for doing with the Fellow ?

B. *Quid ? Nihil suave, aut occisurus. erat, aut exsecturus. Ubi maritus instans minitaretur se effracturum ostium vi, ni uxor aperiret. Trepidatum est magnopere, et aliquod præsentaneum consilium circumspicitur. Nec erat aliud, quam quod res ipsa dabat. Abiecit tunicam, ac deiecit sese per fenestram angustam, non sine periculo ; nec sine vulnere, ac fugit. Scis tales fabulas spargi illico, itaque permansit et ad Balbinum ; atque Artifex divinabat ad fore.*

What ? Nothing Pleasant, either he would have kill'd him, or have guelded him. When the Husband being very earnest threatened that he would break the Door by Force, unless the Wife opened it. They trembled mightily, and some present Contrivance's considered of. Nor was there any other, than what the Thing itself offered. He stript off his Waistcoat, and threw himself through a narrow Window, not without Danger, nor without a Wound, and fled. You know that such Stories are spread presently : Wherefore it came also to Balbinus, and the Artist had guessed that would be.

A. *Hic itaque tenetur medius.*

Here therefore he is held by the Middle.

B. *Imo elapsus est hinc feliciter quam e cubiculo. Audi technam hominis. Balbinus nihil exposculabat, sed nubilo vlt ;*

Nay he slipp'd hence more luckily than out of the Bed Chamber. Hear the Trick of the Fellow. Balbinus did not expostulate at all, but by his

tu indicabat se non ignorare quod ferebatur vulgo. Ille noverrat Balbinum esse pium virum, pene dixerim superstitiosum in nonnullis; et qui sunt tales, facile condonant supplici in peccato quamvis magno. Itaque injicit mentionem de successu negotii data opera, queritans non succedere ut solet, aut vellet: Addebatur se vehementer mirari quid esset causa Ibi Balbinus commotus per occasionem qui videbatur aliqui destinasse silentium; et erat qui commoveretur facile. Non est obscure, inquit quod obstat, peccata obstant quo minus succedat, quod convenit tractari pure a puris. Ad hanc vocem Artifex procubuit in genua, subinde tundens pectus, lacrimabili vultu et voce inquit, dixisti verissimum Balbine; peccata, inquam, obstant,

cloudy Countenance shewed that he was not ignorant of what was reported commonly. He knew Balbinus was a pious Man I may almost say superstitious in some Things; and they who are such, easily forgive one that begs Pardon in a Fault never so great. Wherefore he makes mention of the Success of the Business on purpose; complaining that it did not succeed as it used, or he wished: He added that he very much wondered what was the Reason. There Balbinus being moved upon the Occasion, who seemed otherwise to have intended Silence; and he was one who was moved easily. It is not obscure, quoth he, what hinders, Sins hinder it from succeeding, which it is fit should be handled purely by the Pure. At this Saying the Artiste fell upon his Knees, now and then smiting his Breast, with a lamentable Countenance and Voice says, you have said very true Balbinus, Sins, I say, hinder, but my Sins, *sed*

sed mea peccata, non tua : Nam non pudebit me confiteri meam turpitudinem apud te, velut apud sanctissimum sacerdotem. Infirmitas carnis vicerat me. Satanas per raxerat me in suos laqueos, et O me miserum ! e sacrificio factus sum Adulter. Tamen hoc munus, quod misimus Virgini Matri non periit omnino. Perieram certo exitio, ni illa succurrisset. Jam maritus effringebat fores, fenestra erat arctior quam ut possem elabi : in tam presentaneo periculo venit in mentem sanctissime virginis ; procidi in genua, obtestatus sum, si munus fuisset gratum, ut optularatur. Nec mora, repeto fonestram (nam sic necessitas urgebat) et reperi amplam satis ad Effugium.

A. Credidit Balbinus ista ?

not yours. For I shall not be ashamed to confess my Filthiness to you, as to a most holy Priest The Weakness of the Flesh had conquered me. Satan had drownd me into his Snares, and O woe's me ! of a Priest I am become a Cuckold Maker. Yet this Present which we sent to the Virgin Mother was not lost altogether. I had perished by certain Destruction, unless she had succour'd me. Now the Husband was breaking the Door ; the Window was straiter than that I could got out ; in so imminent a Danger, I bethought me of the most holy Virgin : I fell upon my Knees, I besought her, if the Present was acceptable, that she would help me. Without delay, I go again to the Window (for so Necessity obliges me) and I found it large enough for an Escape.

Did Balbinus believe those Things.

Believe ?

B. Credidit ? Imo
ignovit etiam, et ad-
monuit religi^{se}, ne
præberet se ingratum
beatissimæ virgini.
Rursus pecunia nu-
merata est danti fi-
dem se tractaturum sa-
cræ rem pure post-
hac.

B. Quis finis tandem ?

A. Fabula est per-
longa ; sed ego ab-
solvam paucis. Cum
lulisset hominem diu
ejusmodi commentis, et
extorsisset non medio-
crem vim pecuniæ
ab eo, tandem venit
qui noverat nebulio-
nem a puero. Is fa-
cile divinans illum
agere idem apud Bal-
binum, quod egerat
nusquam non, aggre-
ditur eum clam, ex-
ponit qualem arti-
ficiam foret suæ do-
ni ; monet ut able-
get hominem quam
primum nō mallet ip-
sum f. gere aliquando
compilatis scriniis.

A. Quid Balbinus
hic ? videlicet, curavit
hominem conjicien-
dum in carcerem.

Believe ? Nay, he for-
gave him too and advised
him religiously, that he
should not shew himself un-
grateful to the most blessed
Virgin. Again Money was
paid him giving his Pro-
mise that he would ma-
nage this holy Affair purely
for the future.

What was the Upskot at last ?

The Story is very long ;
but I will finish it in a few
Words. After he had play'd
upon the Man a long Time
with such Inventions, and had
got no small Quantity of
Money from him : at length
there came one who had
known the Knave from a
Child. He easily guessing
that he was doing the
same Thing with Balbi-
nus, which he had been
doing every where else,
goes to him privately, tells,
him what an Artist he
maintained in his House :
He advises him to dismiss
the Man, as soon as may
be, unless he had rather have
him run away sometime af-
ter he had robbed his Chests.

What did Balbinus
here ? To wit, he took
care the Fellow was thrown
into the jail. B.

B. In carcerem ? I-
mo numeravit viati-
cum, obsecrans per om-
nia sacra, ne effutiret
quod accidisset : Et
sapuit mea sententia
quidem, qui maluerit
hoc, quam esse fabula
conviviorum, et fori,
deinde venire in peri-
culum confiscationis.
Nam erat nihil peri-
culi impostori, tenebat
tantum artis, quantum
quavis asinus, et im-
postura in hoc genere
est favorabilis. Quod
si intentasset crimen
furti, unctio reddebat
eum tutum a suspen-
dio : Neque quisquam
alat lubens talem in
carcere gratis.

A. Miseresceret me
Balbini, nisi ipse gau-
deret deludi.

B. Nunc properan-
dum est in aulam ; a-
lias referam multo
stultiora etiam his.

A. Cum vacabit,
et audiam lubens,
et pensabo fabulam
fabula.

Into the Jail ? Nay, he
paid him Money for his
Journey, beseeching him by
all was sacred, that he
would not blab what had
happened : And he was wise
in my Opinion truly, who
chose this rather than be
the Story of Feasts, and
the Marker, and then come
in Danger of Confiscation
For there was no Danger of
the Cheat ; he understood
as much of the Art as any
Ass, and cheating in this
kind is favoured. But if
he had laid against him
the Crime of Felony, his
Unction rendred him secure
from Hanging : nor would
any one maintain willing-
ly such a Fellow in the
Jail for nothing.

I should pity Balbinus,
unless he loved to be de-
luded.

Now I must hasten to
Court ; some other Time I
will tell you much more
foolish Things even than
these.

When you shall be at
Leisure, I both shall hear
you gladly, and requite
Story with Story.

H I P.



HIPPOPLANUS.

A. *ὦ θνητὸν ἄνθρωπε!*
Deum! ἵστέμε-
ν ὅτι ποσὸν ἄνθρωπος,
noster Phædrus, et sub-
inde suspicit in cœ-
lum! adoriar, quid
novæ rei accidit Phæ-
dre?

ὦ θνητὸν ἄνθρωπε!
God!
how grave looks
our Phædrus, and
now and then looks up
to Heaven! I will ac-
cost him, What new thing
has happened Phædrus?

B. *Quamobrem in-*
terrogas istuc Aule.

Why do you ask that
Aulus?

A. *Quoniam vi-*
deris mihi factus
Cato e Phædro; est
tanta severitas in
vultu,

Because you seem to
me to have become a Ca-
to of a Phædrus; there is
so much severity in your
Countenance.

B. *Non mirum, a-*
mice: confessus sum
modo mea peccata.

No wonder, Friend, I
have confessed just now my
Sins.

A. *Phy! jam desi-*
no mirari, sed age
dic bona fide, con-
fessus es omnia?

Puh! Now I give over
wondering, but come tell
me in good Faith, have
you confessed all?

B. Omnia quidem quæ veniebant in mentem, unico duntaxat excepto.

All indeed which came into my Mind, one only excepted.

A. Cur reticuiſti hoc unum.

Why did you conceal this one ?

B. Quia nondum potuit displicere mihi.

Because it could not yet displease me.

A. Oportet eſſe ſua-ve peccatum.

It muſt be a ſweet Sin.

B. Nefcio an fit peccatum, ſed, ſi vacat, audies.

I know not whether it be a Sin, but if you are at leiſure, you ſhall hear.

A. Audiam equidem lubens.

I will hear it indeed willingly.

B. Scis quanta impoſtura ſit apud noſtros in his qui vendunt aut locant equos.

You know what abundance of Cheating there is with our Countrymen among thoſe who ſell or let out Horſes.

A. Scio plus quam vellem, deluſus non ſemel ab iis.

I know more than I would, having been cheated not once only by them.

B. Iter nuper incidit mihi, cum prolixum ſatis, tum etiam accelerandum; adeo quendam ex illis, quem diſſeſſes miſime malum ejus generis, et nonnihil

A Journey lately happened to me both long enough, and alſo to be haſtened: I go to one of them whom you would have ſaid to be the leaſt bad of that ſort, and ſomething of friend

ami.

amicitiæ etiam inter
cedebat mihi cum ho-
mine. Narro mihi esse
feriam rem, opus esse
præstrenuo equo; si
unquam præbuiſſet ſe
bonum virum mihi,
nunc præſtaret. Ille
pollicetur ſe acturum
mecum ſic, ut ageret
cum ſuo cariffimo fratre.

A. Fortaſſis impoſi-
turus et fratri.

B. Inducit in ſtabu-
lum, jubet ut eligam ex
omnibus equis quæ-
cunque vellem. Tan-
dem unus arridebat
plus cæteris. Ille præ-
bat meum judicium
dejerans eum equum
expetitum eſſe frequen-
ter a multis: ſe malu-
iſſe ſervare eum ſingu-
lari amico, quam ad-
dicere ignotis. Con-
venum eſt de pretio,
pecunia numeratur
præſens. Conſcendo. E-
quus geſtiebat mira a-
lacritate in egreſſu;
dixiſſes eſſe feroculum,
nam erat obſuſus, et
pulchellus. Ubi equi-
taſſem jam ſeſquiho-
ram, ſenſi plane laſ-

ſhip too there was betwixt
me and the Man. I tell him
I have ſome weighty Buſi-
neſs, had need of a very
ſtout Horſe, if ever he had
ſhewn himſelf a good Man
to me, that now he would
do it. He promiſes me that
he would deal with me ſo,
as he would deal with his
moſt dear Brother.

Perhaps he would have impo-
ſed likewise upon his Brother.

He leads me into the Sta-
ble, bids me chooſe out of all
the Horſes which ſo ever I
would. At length one plea-
ſed me more than the reſt.
He approves of my Judg-
ment, ſwearing that that
Horſe had been deſired fre-
quently by many. That he
choſe rather to keep him
for a particular Friend,
than part with him to
Strangers. We agreed about
the Price, the Money is paid
down reſently. I mount.
The Horſe pranced with
wonderful Alacrity in ſet-
ting out: You would have
ſaid that he was mettlesome;
for he was pretty fat and
handſome. When I had rid
now an Hour and a half,
I perceived him quite tired,
ſum,

sum, nec posse impelli quidem calcaribus. Audieram tales ali ab illis ad imposturam, quos judicares insignes e specie, ceterum impatientissimos laboris. Ego continuo mecum, captus sum; age referam par pari, ubi rediero domum.

B. *Quid consilii capiebas heic eques absque equo?*

B. *Id quod res dabat. Deflexi in proximum vicum; illic deposui equum apud quendam notum mihi, et conduxī alterum; profectus sum quo destinaram, reversus sum, reddo conductitium equum; reperio meum sophistam, ut erat, obesum et pulchre requietum; vectus eo redeo ad impostorem, rogo ut aliat aliquot dies in suo stabulo, donec repetiero. Percunctatur quam commode gesserit me. Ego depero per omnia sacra,*

and that he could not be got on truly with the Spurs. I had heard that such were kept by them for cheating, which you would judge fine ones by their Appearance, but very unable to bear Labour. I find presently with my self, I am catch'd; well, I will return like for like, when I return Home.

What Cause did you take here a Horseman without a Horse?

That which the thing offered. I turn'd off into the next Town: There I set up my Horse with one that was known to me, and hired another; I went whither I had design'd, return'd, restore my hired Horse; I find my Cheat, as he was, fat and finely rested; riding upon him I return to the Rogue: I beg of him that he would keep him some Days in his Stable, till I call for him again. He asks me how well he carried me? I swear by all that's sacred, that I never got upon the Back of a better Horse in my Life; that he flew rapidly

disse tergum felicio-
ris equi in vita, vo-
lasse potius quam am-
bulasse, nec sensisse las-
situdinem tam longo
itinere, nec factum
pilo maiorem ob la-
borem. Cum persua-
seram illi hæc esse ve-
ra, cogitabat tacitus
secum illum equum
esse alium, quam hac-
tenus suspicatus esset.
Itaque priusquam abi-
rem, rogabat num mi-
hi equus esset venalis;
Primo negabam, quod
se iter incideret denuo,
non foret facile nan-
cisci similem, attamen
nihil esse tam carum
mibi, quod non esset
venale pretio largo;
etiam si quis cuperet
emptum meipsum, in-
quam.

A. Næ tu agebas
Cretensem pulchre cum
Cretensi.

B. Quid multis?
Non dimittit me, do-
nec indicarem. Indi-
cavi non paulo plaris
quam emeram. Di-
gressus ab homine,
mox suborno qui age-
ret partem hujus fabu-

ther than paid, and was
not sensible of Weariness
in so long a Journey, nor
made a Hair the leaner for
his Labour. When I had
perswaded him that these
Things were true; he
thought silently with him-
self, that Horse was ano-
ther Sort of one than hi-
therto he had suspected
him. Therefore before I
went away, he asked me if
my Horse was to be sold; at
first I said no, because if a
Journey should fall out a-
gain, it would not be easy
to get the like; but that
nothing was so dear to me,
which was not to be sold
for a large Price, altho'
any one should desire to
buy my self, say I.

Truly you acted the
Cretian finely with the
Cretian.

What needs many
Words? He does not dis-
miss me, till I set my
Price. I set him at not
a little more than I had
bought him for. Being
gone from the Man, by
la

Le mihi, pulchre instructum et edoctum. Is ingressus domum inclamat locatorem, ait sibi opus est insigni equo, et egregie patienti laboris. Alter ostendit multos et prædicat pessimum quemque maxime: Non laudat illum solum, quem venderat mihi, quoniam existimabat vere talem, qualem prædicaveram. At alter illico rogat num et ille esset venalis. Locator primum obticescere, atque prædicare alios ambitiose. Cum iste, cæteris probatis putcunque, semper ageret de illo uno, tandem locator apud se, Judicium meum de illo equo plane fefellit me. Siquidem hic peregrinus statim agnovit hunc inter omnes. Cum ille inhaeret, tandem inquit, hic est venalis, sed fortasse deterreberis pretio. Pretium, inquit illi, non est magnum, si dignitas rei respondeat. indicat. Indicavit aliquanto plu-

and by I suborn one, who should act a Part of this Play for me, well instructed and taught. He entering the House, calls upon the Jockey, he says that he had need of a very good Horse and excellently capable of enduring Labour. The other shews him many; and commends every the worst Horse most. He does not commend him alone, which he had sold to me, because he thought him truly such, as I had commended him for. But the other presently asks whether he too was to be sold. The Jockey at first was silent, and commended others mightily. When he, the rest being approved of in some Measure, always treated about that alone; at last the Jockey says to himself, my Judgment of that Horse plainly deceived me: since this Stranger immediately knew him amongst them all. When he urged him, at last says he, he is to be sold, but perhaps you will be frightened with the Price. The Price, says he, is not great, if the Worth of the Thing answer. Set your Price. He set him at something more

ris, quam indicaram
 ipsi, captans et hoc lu-
 crum. Tandem con-
 venit de pretio: Satis
 magna arrha datur,
 nempe regalis aureus,
 ne qua suspicio simu-
 late emprionis incz-
 deret. Emptor jubet
 pabulum dari equo.
 Ait se rediturum mox,
 et abducturum. Dat
 etiam drachmam Sta-
 bulario. Ego, simul
 atque cognovi pactio-
 nem esse firmam, sic
 ut non posset rescindi,
 redeo rursus ad loca-
 torem armatus ocreis et
 Calcaribus. Clamo
 anhelus, ille adest, ro-
 gat quid velim. Me-
 us equus adornetur il-
 lico, inquam, nam
 proficiscendum est eve-
 itigio ob maxime se-
 riam rem. Atqui
 modo, inquit, manca-
 bas ut alerem tuum
 equum aliquot dies;
 verum, inquam, sed
 negotium obiectum est
 præter expectationem,
 idque regium, quod
 patitur nullam dila-
 tionem. Hic ille, eli-
 ges ex omnibus, quem
 voles; non potes habe-
 re tuum. Rogo qua-

than I had set him at to
 him, catching also at this
 Gain. At length they a-
 gree about the Price: A
 good large earnest Penny is
 given, to wit a Royal
 Crown, lest any Suspicion
 of a counterfeit Purchase
 should happen. The
 Buyer Orders Hay to be
 given to the Horse. He
 says that he will return
 presently, and take him
 away. He gives also a
 Six Pence to the Hostler.
 I, as soon as I knew the
 Bargain was firm, so that
 it could not be broken, re-
 turn again to the Jockey
 dress'd in my Boots and
 Spurs. I call out of Breath,
 He comes, asks me what I
 would have. Let my Horse
 be got ready presently, say
 I, for I must go immedi-
 ately upon a very serious
 Affair. But just now,
 quoth he, you ordered that
 I should keep your Horse
 some Days; true, say I,
 but Business is fallen in my
 Way besides my Expectati-
 on; and that the King's,
 which admits no Delay.
 Here he said, you may
 choose out of all which
 you will; you cannot have
 your own. I ask what
 for? Because, says he, he
 m obram

mobrem? *Quoniam* inquit *venditus est.* Ibi *simulata* magis a *perturbatione* inquam, *superi* prohibeant quod *dicū.* Hoc itinere ob-
jecto, non venderem eum equum et nisi quis numeret *quadru-
plum.* Incipio *rix-
am,* clamo me perdi-
tum. Tandem et ille *incaluit.* Quid opus, inquit, *jurgiis?* *Indicaſti* equum, ego *ren-
didi,* si numero *preti-
um,* habes nihil quod *agas* mecum. Sunt *leges* in hac urbe: *Non* potes compellere me ad exhibendum equum. Cum clamaſ-
sem diu, aut exhiberet equum, aut *empro-
rem;* tandem iratus *numerat* pretium. E-
meram quindecim au-
reis, *æſtimaram* vi-
ginti ſex, ille *æſtima-
rat* triginta duobus. *Cogitabat* apud ſe;
præſtat facere hoc lu-
cri, quam reddere equum. Ab eo *ſimi-
lis* dolenti, ac vix *placatus* pecunia data. Ille *rogat* ut *boni* con-
ſulam, ſe *penſaturum* hoc incommodi in

is ſold. There *pretending* a great *Disturbance,* I ſay, God forbid what you ſay. This *Journey* being fallen out, I would not ſell that *Horſe,* altho' any one would pay me *four Times* the *Worth.* I begin a ſcolding, I cry out that I am un-
done. At length he too grew hot. What need, quoth he, of all this braw-
ling? You ſet a *Price* on your *Horſe,* I have ſold him, if I pay you your *Price,* you have nothing that you can do with me. There are *Laws* in this *City;* You can not compel me to produce the *Horſe.* After I had bawled a long *Time,* either that he ſhould produce the *Horſe,* or the *Buyer;* at length being mad he pays me my *Price.* I had bought him for *ſixteen Crowns,* I had va-
lued him at twenty ſix, he had valued him at thirty two. He thought to himſelf, it is better to make this *Advantage,* than to return the *Horſe.* I go away like one grie-
ved, and ſcarce appeaſed with the *Money* given me. He begs that I would take in good *Part,* that he would make *amends* for this

aliis rebus. Sic impostum, est impostori. Habet equum nullius pretii. Expectat ut qui dedit arham veniat numeratum pecuniam; at nemo venit, nec unquam venturus est.

Inconvenience in other Things. So I cheated the Cheater. He has a Horse of no Value. He expects that he who gave the earnest Penny, should come to pay his Money; but no Body comes, nor ever will come.

A. Interim nunquam expostulavit tecum?

In the mean time did he never expostulate with you?

B. Qua Fronte, aut quo jure faceret id? Convenit quidem semel atque iterum. Conquestus est de fide emptoris. Verum ego expostulavi ultro cum homine, dicens illum dignum eo malo, qui spoliavit me tali equo præpropere venditione. Hoc est crimen tam bene collocatum, mea sententia, ut non possum inducere animum confiteri.

With what Forehead, or with what Right could he do it? He met me indeed once and again. He complain'd of the Honesty of the Buyer. But I expostulated of my own accord with the Man, saying that he was worthy of that Misfortune, who had robbed me of such a Horse by too hasty selling of him. This is a Crime so well placed, in my Opinion, that I cannot bring my Mind to confess it.

A. Ego poscerem statuem mihi, si designassem aliquid tale.

I should demand a Statue for my self, if I had contrived any such thing.

B. Nescio an loquaris ex animo: Tamen addis animum mihi, quo magis libeat facere futurum talibus.

E

I know not whether you speak from your Heart. Yet you give Encouragement to me, that I have the more Mind to put the Trick upon such Fellows. CON-



CONVIVIVM FABULOSUM.

Polymythus, Gelafinus, Eutrapelus, Astæu,
Philythlus, Philogelos, Euglottus, Lero-
chares, Adolescches.

A. ***** T non decet
* U * bene insti-
* tutam ci-
***** vitatem ef-
se sine legibus ac prin-
cipe, ita nec oportet
convivium.

***** S it does not be-
* A * come a well or-
***** dered State to be
without Laws and
a Prince, so neither does
it become a Feast to be.

Ge. Isihuc vero
perphacet, ut unus re-
spondeam nomine to-
tius populi.

That indeed pleases us
very well, that I alone
may answer in the Name
of the whole People.

Po. Heus puer, ad-
fer huc talor, horum
suffragiis regnum de-
cernetur, cuicumque
Jupiter faverit. Euge!
Jupiter favit Eutra-
pelo. Sortes non fuere
cæci. Magis idone-
us non poterat eligi,
etiam si, puncta collec-

So ho Boy, bring hither
the Dice, by their Votes the
Kingdom shall be disposed
of to whomsoever Jupiter
shall favour. Well done!
Jupiter has favoured Eu-
trapelus. The Lots were
not blind. A more fit
Man could not have been
chosen, tho' the Votes

CONVIVIVM FABULOSUM. 93

*ta fuissent viritim
per singulas tribus.
Vulgo jactatur pro-
verbium non tam va-
num, quam parum la-
tinum, novus rex, no-
va lex.*

*had been taken Man by
Man through every Tribe.
There is commonly toss'd
about a Proverb, not so fil-
ly as it is bad Latin, a
new King, a new Law.*

*En, Quod sit felix
faustumque huic con-
vivio. Primum edi-
co, ne quis proferto
heic prater ridiculas
fabulas. Cui deerit
fabula, multator drach-
ma. Ea pecunia in-
sumitor in Vinum. At-
que extempore confic-
ta habentor in legiti-
mis fabulis, modo pro-
babile et decorum
servetur: si nulli de-
erit fabula, duo pen-
dunto pretium vini,
quorum alter dixerit
lepidissimam, alter fri-
gidissimam fabulam.
Convivator esto immu-
nis a sumptu vini:
Unus suppeditato sump-
tum ciborum. Si quid
Controversie incide-
rit, Gelasinus esto ar-
biter et judex hujus rei.
Si vos sciveritis hac,
rara funto. Qui no-
luerit parere legi, a-
bito, tamen sic, ut sit*

*That which may be
lucky and fortunate for
this Feast. First I proclaim
that no body produce any
thing here besides comical
Stories. He that wants
a Story let him be fined
Sixpence. Let that Money
be spent in Wine. And
let things invented extem-
pore be reckon'd amongst
lawful Stories, provided
Probability and Decency
be kept to: If none shall
want a Story, let those two
pay the price of the
Wine; whereof the one
shall tell the prettiest, the
other the dullest Story.
Let the Master of the Feast
be free from the Charge of
the Wine: Let him alone
bear the Charge of the
Victuals. If any Dispute
happen, let Gelasinus be
the Decider and Judge of
that Affair. If you con-
firm these Things, let them
be established. He that
will not obey the Law*

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*ius fasque redire post-
ridie ad compotatio-
nem.*

*let him go, yet so that it
may be lawful and al-
lowable for him to return
the Day after to the Club.*

*Ge. Volumus legem
latam a rege esse ra-
tam nostris suffragiis,
sed unde circulus fabu-
larum proficietur?*

*We will that the Law
made by our King be con-
firm'd by our Votes; but
whence shall the Circle of
Stories proceed?*

*Eut. Unde nisi a
convivatore?*

*From whence but from
the Entertainer?*

*As. Jureconsulti ne-
gant esse legem quæ
non sit æqua.*

*The Lawyers deny it
to be a Law which is not
just.*

Eu. Assentior.

I assent to it.

*As. At tua Lex
æquat optimam fabu-
lam pessimæ.*

*But your Law equals
the best Story to the
worst.*

*Eu. Ubi voluptas
queritur, ibi prome-
retur non minus lau-
dis, qui dicit pessime,
quam qui optime, ve-
lut inter cantores ne-
mo voluptati est, nisi
qui cecinerit aut in-
signiter bene aut egre-
gie male. Nonne
plures rident audito
Coccyge, quam luscini-
a? Hæc mediocri-
tas non habet laudem.*

*Where Pleasure is sought,
there he deserves no less
Praise, who says very bad-
ly, than he who says very
well, as amongst Singers no
Man pleases, unless he
that sings either notably
well or extraordinary ill.
Do not more laugh upon
hearing the Cuckow, than
the Nightingale? Here
Indifference has no Praise.*

As.

Ac. At cur ple-
runtur qui auferunt
laudem?

But why are they pu-
nished who get Praise?

En. Ne nimia felici-
tas provocet aliquam
Nemesis illis, si aufer-
rent et laudem et im-
munitatem simul.

Lest excessive Happineſs
should provoke ſome Ne-
meſis againſt them, if they
should get both Praise and
immunity together.

Ac. Per Bromium
Minos ipſe nunquam
tulit æquiorẽ legem.

By Bromius Minos him-
ſelf never made a more
reasonable Law.

Philyth. Feres nul-
lam legem de modo
bibendi?

Will you make no Law
concerning the Manner of
Drinking?

Eut. Re diſpecta,
ſequar exemplum Age-
ſilai regis Lacedæmo-
niorum.

The Thing being conſi-
dered, I will follow the
Example of Ageſilus King
of the Lacedæmonians.

Philyth. Quid is
fecit?

What did he do?

E. Cum is quodam
tempore delectus eſſet
ſympoſiarchus, arbi-
trio talorum; Archi-
triclino rogante quan-
tum vini juberet ap-
poni cuique, inquit,
ſi largior copia vini
parata eſt, dato cui-
que quantum popoſ-
cerit; ſi malignior,

When he on a certain
Time had been choſen Go-
vernour of a Feaſt at the
Pleaſure of the Dice, the
Maſter of the Houſe asking
how much Wine he ordered
to be ſerv'd up to everyone,
he ſays, if a larger Plen-
ty of Wine be provided,
give to every one as much
as he calls for; if a more

E 3 diſtri-

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*distribuito omnibus ex
aquo.*

*sparing, divide to every
one alike.*

Philyth. Quid tibi
voluit ille Lacon cum
diceret haec?

What means that Lacedaemonian when he said these Things?

Eut. Agebat haec, ut
convivium neque esset
temulentum, neque rursum
querulum.

He meant this, that the Feast should neither be drunken, nor again querulous.

Philyth. Qui sic.

How so?

Eut. Quia sunt qui
gaudent bibere largius,
sunt qui gaudent parcius.
Reperiuntur et Abstemii,
qualis Romulus dicitur fuisse.
Itaque si vinum datur
nulli nisi poscenti,
primum nemo compellitur
ad bibendum, et tamen
desiderant nihil,
quibus largior potatio
est grata. Ita fit ut
nemo sit tristis in convivio.
Rursus si parcius copia
vini distribuitur aequis
portionibus in singulos,
habent satis qui bibunt
moderatus, neque potest
quisquam obmurmurare in
aequalitate, quando qui

Because there are some
who love to drink plentifully,
there are who love to drink sparingly.
There are likewise found Abstemious
People, such as Romulus, is said to have been.
Therefore if Wine is given to none but him
that calls for it, first no Body is forced to drink,
and yet they want nothing, to whom plentiful
drinking is agreeable. So it comes about that
no Body is sad in the Feast. Again, if a less
quantity of Wine is distributed in equal Shares
to each, they have enough that drink moderately,
nor can any one murmur in equality, since
he that would have drunk plentifully, composes him-

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hausturus erat largi-
us, componit se ad
temperantiam equo
animo. Si hoc ex-
emplum placet, utar,
nam volumus hoc esse
fabulosum, non vino-
sum convivium.

Philyth. Quid igitur
bibebat Romulus?

Eu. Idem quod ca-
nes bibunt.

Philyth. An non
istud indignum rege?

Eu. Nihilo Magis
quam quod reges spi-
rant aere communi
cum canibus, nisi
quod illud interest, rex
non bibit eandem a-
quam, quam canis bi-
beret, sed canis haurit
aerem quem rex ef-
flavit. Et vicissim rex
haurit aerem quem ca-
nis efflavit. Alexander
ille Magnus tulisset plus
gloriæ, si bibisset cum
canibus. Nam nihil
pejus regi qui vigilat
tot millibus hominum,
quam violentia. Cæ-
terum Romulum fuisse
se abstemium, apoph-
thegma dictum ab illo

self to Temperance with a
contented Mind, If this
Example pleases you, I will
use it, for we would have
this to be a fabulous, not
a drunken Feast.

What then drunk Ro-
mulus?

The same that Dogs
drink.

Is not that unworthy of
a King?

No more than that King's
Breath in the Air common
with Dogs, but that there
is that Difference; the King
does not drink the same
Water which the Dog
drunk, but the Dog draws
in the Air which the King
breath'd out. And again
the King draws in the Air
which the Dog breath'd
out. Alexander the Great
had got more Glory, if he
had drunk with the Dogs.
For nothing is worse for a
King who watches over so
many thousand Men, than
Drunkenness. But that Ro-
mulus was abstemious, an
Apothegm spoke by him

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non infestiviter declarat. Etenim cum quidam videns illum abstinere a vino dixisset, vinum futurum vile, si omnes biberent quemadmodum ille; Imo, inquit, tum arbitror fore carissimum, si omnes biberent vinum quemadmodum ego, nam bibo quantum libet.

Ge. Utinam noster Joannes Botzerus Canonicus Constantiensis adesset heic. Nam et is est non minus abstemius quam dicitur, alioqui comis et festivus CONVIVA.

Po. Age, si potestis, non dicam, forbere et flare simul, quod Plautus ait esse difficile; sed edere et audire, quod est perspicuum, auspicabor munus fabulandi bonis aribus. Si fabula erit parum lepida, scitote Batavam esse. Opinor nomen Macci auditum aliquot vestrum.

Ge. Non est ita diu quod perit.

not unwittingly declares. For when one seeing him abstain from Wine had said, that Wine would be cheap, if all should drink as he. Nay, says he, then I think it would be very dear, if all should drink Wine as I do, for I drink as much as I have a Mind.

I wish our John Botzer Canon of Constance was here. For he too is no less abstemious than he is said to be; otherwile a courteous and pleasant Companion.

Comr, if you can, I will not say, sup and blow at the same time, which Plautus says is difficult, but eat and hear, which is very easy, I will begin the Business of telling Stories with good Luck. If the Story be not a pretty one, know it is a Dutch one. I suppose the Name of Maccus has been heard by some of you.

It is not so long since he died.

Po.

Po. Cum is venisset in civitatem quæ dicitur Leydis, ac novus hospes vellet innotescere quopiam joco (nam is erat homini mus) ingressus est officinam calcearii, salutabat: Ille cupiens extrudere suas merces rogat nunquid vellet. Macco conjiciente oculos in ocreas pensiles ibi, calcearius rogat num vellet ocreas. Macco annuente, quaerit aptas tiliis illius, præcūlit inventas alacriter, et ut solent, inducit illi. Ubi Maccus jam esset eleganter ocreatus, quam belle, inquit, par calceorum duplicatis soleis congrueret his ocreis. Rogatus an vellet et calceos annuit. Reperti sunt et additi pedibus. Maccus laudabat ocreas, laudabat calceos. Calcearius gaudens tacite succinebat illi laudanti, sperans æquius pretium posteaquam merx placeret emptori tantopere. Et jam nonnulla familiaritas erat con-

When he was come into a city which is called Leydis, and being a new Guest had a Mind to become known by some Jest (for that was the Man's Way) he entred the Shop of a Shoemaker, saluted him: He desiring to put off his Ware, asks if he would have any thing. Maccus casting his Eyes upon Leather; Stockings that hung there; the Shoemaker asks him if he would have Leather Stockings. Maccus agreeing to it, he seeks some fit for his Legs, he produces them when found cheerfully, and, as they use to do, dresses them on for him. When Maccus now was handsomely fitted with Leather Stockings, how well quith he, would a Pair of Shoes with double Soles agree with these Leather Stockings. Being asked whether he would have Shoes too, he agrees to it. They were found, and put upon his Feet. Maccus commended the Stockings, commended the Shoes. The Shoemaker rejoicing silently agreed with him commending them hoping for a better Price, &c.,

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tracta. *Heic Maccus inquit, dic mihi bona fide, nunquamne usu venit tibi, ut quem armasses sic ocreis et calceis ad cursum, quem admodum nunc armasti me, abierit non numerato pretio? Nunquam,* ait ille. *Atqui si forte, inquit, veniat usu, quid tu faceres tum? Consequeretur,* inquit *Calcearius.* Tum Maccus inquit, *dicis ista ser. an joco? Plane loquor serio,* inquit alter, *et facerem serio.* *Experiar,* ait Maccus; *en præcurro pro calceis, tu sequere cursu: si mulq; cum dicto coniecit se in pedes. Calcearius consecutus est e refugio, quantum poterat, clamitans, tenete furum, tenete turem.* Cum cives profiliissent ex ædibus undique ad hanc vocem, Maccus cohibuit illos hoc commento, ne quis ingereret manum. Inquit ridens ac placido vultu, *ne quis remoretur nostrum cursum: Certamen est de cupa ce,*

ing the Ware pleased the Buyer so much. And now some Familiarity was contracted. Here Maccus says, tell me in good Faith, did it never happen to you, that one whom you had furnished thus with Leather Stockings and Shoes for a Race, as now you have furnished me, went off without paying the Price? Never, says he. *But if by chance, says he, it should happen, what would you do then? I would follow him,* says the Shoemaker. Then Maccus says, *do you say that in earnest, or in jest? Truly I speak in Earnest,* says the other, *and would do it in Earnest. I will try,* says Maccus, *so I run before for the Shoes, do you follow running; and together with this saying, he threw himself upon his Feet. The Shoemaker follow'd him forth, with, as fast as he could, bowling, stop the Thief, stop the Thief. When the Citizens ran out of their Houses on all Sides at this cry, Maccus hindered them by this Contrivance, that no Body should lay Hands on him. He says smiling and with a pleasant Countenance, let no Body stop our running, the Race is for a*

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reviste. Itaque jam omnes praebebant se spectatores certaminis: Nam suspicabantur calcearium fingere eum clamorem doio, ut hac occasione anteverteret. Tandem calcearius victus cursu rediit domum sudans et anhelus, Maccus tulit Bra-beum.

Tankarl of Ale. Wherefore now all became Spectors of the Race; for they suspected that the Shoemaker pretended that Cry out of Roguery, that by that means he might get before him. At last the Shoemaker being beat in the Race, return'd home sweating and out of Breath. Maccus got the Prize.

G. Iste Maccus quidem effugit Calcearium, at non effugit furem.

That Maccus indeed escaped the Shoemaker, but he did not escape the Thief.

Po. Quamobrem?

What for?

Ge. Quia ferebat furem secum.

Because he carried the Thief with him.

Po. Forte pecunia non erat ad manum quam postea resolvit.

Perhaps Money was not at Hand which afterwards he payed.

Ge. Verum erat actio Furti.

But there was an Action of Theft.

Po. Ea quidem intentata est post, sed jam Maccus innotuerat aliquot magistratibus.

That indeed was brought afterwards, but now Maccus was become acquainted with some Magistrates.

Ge. Quid attulit Maccus?

What did Maccus plead?

Ge,

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Ge. Quid attulit, rogas, in causa tam vincibili? Actor magis periclitatus est quam reus.

What did he plead, *do you ask*, in a Cause so easy to be carried? The Prosecutor was more in Danger than the Person indicted.

Ge. Qui sic?

How so?

Po. Quia gravabat illum actione Calumniae, et intendebat Rhemiam legem, quae dicitur, ut qui intenderit crimen quod non possit probare, ferat penam quam reus laturus erat, si fuisset convictus. Negabat se contrectasse alienam rem invito domino, sed deferente ulro, nec ullam mentionem pretii intercessisse; se provocasse calcearium ad certamen cursus. Illum accepisse conditionem, nec habere quod queratur, cum esset superatus cursu.

Because he loadened him with an Action of Slander and urged the Rhemian law, which orders that he who brings a Charge which he cannot prove, shall suffer the Punishment, which the Person indicted should have suffered if he had been convicted. He denied that he meddled with the others Ware against the Will of the Owner, but on his giving it of his own accord, and that no mention of Price had past betwixt them, that he had challenged the Shoemaker to the running of a Race, that he had accepted the Proposal, and had nothing that he could complain of, seeing he was beat in the Race.

Ge. Haec Actio non multum abest ab umbra asini. Quid tandem?

This Action is not much short of the Shadow of the Ass. What came of it at last?

Po-

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Po. Ubi risum est
fatis, quidam e judi-
cibus vocavit Mac-
cum ad cenam, et
numeravit calceario
pretium. Quidquam
simile accidit Daven-
trie me puero. Er-
rat illud tempus, quo
piscatores regnant, la-
nii frigent. Quidam
astabat ad fenestram
frustrariæ vehemen-
ter obesse femine, o-
culis intentis in ea
que posita erant ve-
num. Illa invitabat
hominem ex more,
si quid vellet. Et
cum videret intentum
fatis, vis ficos? ait,
sunt perquam elegan-
tes. Cum ille annuif-
set, rogat quot libras
vellet. Vis, inquit,
quinque libras! An-
nuenti effudit tantum
horum in gremium.
Dum illa exponit Lan-
ces, ille subleuit se
non cursum, sed pla-
cite. Ubi prodisset
acceptura pecuniam,
vidit emptorem a-
bare: Insequitur ma-
jore voce quam cur-
sum ille diffidens per-
git quod cepit ire:

When they had laugh'd
sufficiently, one of the
Judges invited Maccus to
Supper, and paid the Shoe-
maker his Price. Something
like this happen'd at Da-
ventry, when I was a Boy.
It was that Time when the
Fishermen reign, the Butchers
starve: A certain Fellow
stood at the Window of a
Fruit-Seller, a very fat Wo-
man, with his Eyes intent
upon those Things which
were expos'd to Sale. She
invited the Man according
to Custom, if he would have
any thing. And when she
saw him intent upon the
Figs, will you have any Figs?
says she, they are very fine
ones. When he agreed to
it, she asks him, how many
Pounds he would have.
Will you have, says she,
five Pounds: on his agree-
ing to it, she poured so ma-
ny Figs into his Bosom.
Whilst she lays by the
Scales, he withdraws, not
running, but easily. When
she came out to receive her
Money, she saw her Chapman
was going off: She follows
with a greater Noise than
Pace: He taking no Notice
goes on whither he had be-
gun to go. At last many
Tandem

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Tandem multis concurrentibus ad vocem fœminæ, restitit. Ibi causa agitur in corona populi : Rîsus exoritur : Emptor negabat se emisse, sed accepisse quod fuisset delatum ultro ; si vellet experiri coram iudicibus, se compariturum.

Ge. Age narrabo fabulam non admodum dissimilem tuæ, nec fortasse inferiorem, nisi quod hæc non habeat auctorem perinde celebrem atque est Maccus. Pythagoras dicebat totum Mercatum in tria hominum genera, quorum alii prodissent, ut venderent, alii ut emerent : Aiebat hoc utrumque genus esse sollicitum ac proinde non felix. Alios non venire in forum ob aliud, quam ut spectent, quid proferatur illic, aut quid agatur. Hos solos esse felices, quod vacui curis fuerentur gratuita voluptate. Atque ad hunc modum

People coming together, at the Clamour of the Woman, he stood. There the Cause is tryed in a Ring of the People. A Laughter is set up ; the Chapman denied that he bought them, but that he receiv'd what had been given on her own accord ; if she would try it before the Justices, he would appear.

Well I will tell a Story not much unlike yours, nor perhaps inferiour, but that this has not an Author so famous as Maccus is. Pythagoras divided the whole Market into three Kinds of Men, whereof some go that they may sell, others to buy: He said that both these kinds were concern'd, and therefore not happy: That others did not come into the Market for any thing else than that they may see what is produced there, or what is done: That these alone were happy, because being free from Cares, they enjoy'd a gratuitous Pleasure. And after this Manner he said a Philosopher was in this World, as they were in the Market. But in our Markets, a fourth
dicebat

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dicebat Philosophum
versari in hoc mundo,
quemadmodum illi ver-
sarentur in mercatu.
Verum in nostris Empo-
riis quartum genus ho-
minum solet obambu-
lare, qui nec emunt nec
vendunt, nec contem-
plantur otiose, sed ob-
servant sollicite si pos-
sint involare quid. At-
que quidam reperiu-
tur mire dextri in hoc
genere, dicas natos Mer-
curio favente. Convi-
vator dedit fabulam
cum coronide, ego da-
bo cum proemio. Nunc
accipite quod nuper ac-
cidit Antwerpæ. Qui-
dam sacrificus recepe-
rat illic mediocrem
summam pecunie, sed
argenteæ. Quidam im-
poltor *advertit* at
id. Adiit sacrificum,
qui gestabat crumenam
turgidam nummis in
Zna; salutabat civiliter,
narrat sibi datum ne-
gotium a suis, ut mer-
cicaretur novum sacrum
pallium paracho sui vi-
ci, quod est summa ve-
stis sacerdoti peragenti
divinam rem. Rogat ut
commodaret sibi tan-

Kind of Men use to walk
about, who neither buy
nor sell, nor look about
them idly, but watch
carefully if they can snare
any thing. And some are
found wonderfully dex-
trous in this Kind; you
would say that they were
born under the Favour of
Mercury. The Master of
the Feast has given a Story
with a Conclusion, I will
give you one with a Pre-
face. Now hear what late-
ly happened at Antwerp.
A certain Priest had recei-
ved there a moderate Sum
of Money, but in Silver. A
certain Cheat had observ'd
it. He went to the Priest,
who carried the Purse
stuffed with Money in his
Belt; he salutes him ci-
villy; he tells him that
he was employed by his
Neighbours to buy a new
Surplice for the Parson of
their Town, which is the
upper Garment of the Priest
performing divine Ser-
vice. He asks him that
he would lend him a
little of his Help, that
he would go with him
to those who sell such
Gowns; that he might
take it bigger or less by the
tillam

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tillum operæ, ut iret
secum ad eos, qui ven-
duat ejusmodi pallia;
quo sumeret majus aut
minus ex modo illius
corporis, nam ipsius
staturam videri sibi
congruere vehementer
cum magnitudine pa-
rochi. Cum hoc videretur
leve officium, Sa-
cificus facile pollici-
tus est. Adeunt æles
cujusdam. Pallium pro-
latum est. Sacrificus
induit. Venditor af-
firmat mire congruere.
Cum impostor contem-
platus esset Sacrificam
nunc a fronte, nunc a
tergo, causatus est bre-
vius a fronte quam es-
set par. Ibi venditor,
ne contractus non pro-
cederet, negat id esse
vitium pallii, sed tur-
gidam crumenam ef-
ficere, ut brevitatis of-
fenderet ea parte.
Quid multa? Sacrifi-
cus deponit crumena-
m. Contemplamur
denno. Ibi impostor,
Sacrifico averso,
arripit crumenam, ac
conjicit se in pedes.
Sacerdos insequitur
cursus ut erat pallia-

Measure of his Body, for his
Stature seem'd to him to
agree mightily with the
bigness of the Parson.
And as this seem'd
a slight Service, the
Priest easily promised,
They go to the House of a
certain Man. The Gar-
ment was produced. The
Priest puts it on. The
Seller affirms that it fit-
ted wonderfully. When
the Cheat had view'd the
Priest one while before,
another behind, he prete-
ded that it was shorter
before than was fit. There
the Seller, lest the Bar-
gain should not go for-
ward, denies that to be
the Fault of the Garment,
but that the full Purse
was the occasion, that
the Shortness offended on
that Side. What needs
many Words? The Priest
lays down the Purse. They
view him again. There
the Cheat, the Priest be-
ing turn'd from him,
whips up the Purse, and
throws himself upon his
Feet. The Priest follows
him running as he was
with the Surplice on,
and the Seller the Priest.
The Parson cries out stop
tus,

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tus, et venditor *Sacrificum*. *Sacrificus* clamat tenete *furem*, venditor clamat tenete *Sacrificum*. *Impostor* clamat cohibete *furem*. *Sacrificum*; et creditum est, cum viderent cum currere sic ornatum in publico; itaque dum alter est in *uero* alteri, *Impostor* effugit.

Ear. Dignus qui pereat non simplici suspendio.

Ge. Nisi jam pendet.

Eu. Utinam non solus, sed una cum illo, qui favent talibus portentis in perniciem reipublice.

Ge. Non favent gratis. Est Catena, quae demissa in terras pertingit ad Jovem.

Eu. Redeundum ad fabulas.

As. Ordo redit ad te, si fas est cogere regem in ordinem.

the Thief: The Seller cries out stop the *Parson*: The Cheat cries out stop the *mad Priest*. And it was believed, when they saw him run so dress'd in the Streets; wherefore whilst one is a *Hinderance* to the other, the Cheat got away.

Worthy to perish not by a single Hanging.

Unless he be hang'd already.

I wish not he alone, but together with him they who favour such *Monsters* to the Ruin of the Commonwealth.

They do not favour them for nothing. There is a Chain, which being let down upon the Earth reaches to Jupiter.

We must return to our Stories.

The turn is come to you, if it be lawful to force a King to order.

Eu.

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Eu. Non cogar, imo
veniam volens in or-
dinem, alioqui essem
tyrannus, non rex, si
recusem leges quas
prescribo aliis.

As. Veruntamen
aiunt Principem esse
supra leges.

Eu. Istuc non est
omnino falso dictum,
si accipias principem
illum summum, quem
tum vocabant Cæsa-
rem. Deinde si sic
accipias superiorem le-
gibus, quod alii coacti
servant utcunque, il-
lum prestare multo
cumulatus sumpsit.
Nam quod ani-
mus est corpori, hoc
est bonus princeps
reipublicæ. Sed quid
opuserat addere bonus,
quum malus princeps
non est Princeps;
quemadmodum impu-
rus spiritus qui inva-
sit corpus hominis,
non est animus. Sed
ad fabulam, et ar-
bitror convenire, ut
rex adferam fabulam
regiam. Ludovicus

I will not be forc'd, nay
I will come willingly into
Order, otherwise I should
be a Tyrant, not a King, if
I should refuse the Laws
which I prescribe to others.

Nevertheless they say
a Prince is above the
Laws.

That is not altogether
falsely said, if you mean
by a Prince that great
one, which then they cal-
led Cæsar. And then if
you so understand supe-
riour to the Laws, that
others being forc'd keep
them in some Measure,
that he observes them
much more fully of his
own accord. For what the
Soul is to the Body, that
is a good Prince to the
Commonwealth. But what
need was there to add
good, since a bad Prince
is not a Prince; as an
impure Spirit, that has seiz-
ed the Body of a Man,
is not the Soul. But to
the Story; and I think it
is fit, that I being a King
should bring a Story of
King. Lewis King of
France, the Eleventh of
that Name, when Affairs

CONVIVIUM FABULOSUM. 109

rex Galliarum undecimus ejus nominis, cum, rebus turbatis domi, peregrinaretur apud Burgundiones, occasione venationis nactus est familiaritatem cum quodam Conone rustico homine sed simplicis ac sinceri animi. Nam Monarchæ delectantur hominibus hoc genus. Rex diverterat frequenter ad hujus ædes ex venatu; et ut nonnunquam magni principes delectantur Plebeiiis rebus, vesceretur rapis apud eum cum magna voluptate. Mox ubi Ludovicus restitutus jam potiretur rerum apud Gallos, uxor submonuit Cononem ut commonefaceret regem veteris Hospitii, et adferret illi aliquot insignes rapas dono. Conon tergiversatus est se lufurum operam. Principes enim non meminisse talium officiorum. Sed uxor vicit: Conon deligit aliquot insignes rapas, accingitur itineri. Ve-

being in disorder at home, he sojourn'd among the Burgundians, on occasion of Hunting, got Acquaintance, with one Conon, a country Fellow, but of an honest and sincere Mind; for Monarchs are delighted with Men of this Sort. The King turn'd frequently to his House after Hunting; and as sometimes great Princes are pleased with common Things, he eat Turnips with him with great Pleasure. Soon after when Lewis being restored now enjoyed the Kingdom amongst the French; the Wife advised Conon, that he should put the King in Mind of his old Entertainments, and should carry him some fine Turnips as a Present. Conon declined it, saying, that he should loose his Labour, for Princes did not remember such Services. But the Wife prevailed. Conon chooses out some fine Turnips, prepares for his Journey. But he being tempted with the Allurement of the Food, by little and little devoured them all, one only a very great one excepted. When Conon

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rum ipse captus illecebra cibi paulatim devoravit omnes, una duntaxat insigniter magna excepta. Ubi Conon prorepfisset in aulam, qua rex erat iturus, statim agnitus est a Rege, et accersitus. Ille detulit munus cum magna alacritate, rex accepit cum majori alacritate, mandans cuidam e proximis, ut reponeretur diligenter inter ea quæ haberet carissima. Jubeat Cononem prandere secum; a prandio egit gratias Cononi, et iussit mille coronatos numerari pro rapa illi cupienti repetere suum rus. Cum fama hujus rei, ut fit, pervagata esset per omne regis familiarium, quidam ex aulicis dedit regi non inelegantem equum dono. Rex intelligens illum provocatum benignitate quam præstiterat Cononi, captare prædam, accepit munus vultu majorem in modum alacri, et

had crept into the Hall, where the King was to pass, he was presently known by the King, and sent for. He offered his Present with great Chearfulness; the King received it with greater Chearfulness, ordering one of those next him, that it should be laid up diligently amongst those Things which he counted most dear. He orders Conon to dine with him; after Dinner he gave Thanks to Conon; and ordered a thousand Crowns to be paid for his Turnip to him desiring to return to his own Country. When the Fame of this Thing, as it happens, had gone through all the King's Servants, one of the Courtiers gave the King no unhandsome Horse as a Present. The King understanding that he being encouraged by the Kindness which he had shewn to Conon, catch'd at a Prize, receiv'd the Present with a Countenance more than ordinarily chearful; and having called together his Nobles, he began to consult with what Present he should make a return for so fine and so valuable a con-

CONVIVIVM FABULOSUM. 111

convocatis primoribus, cæpit consultare quo munere pensaret tam bellum tamque pretiosum equum. Interim qui donarat equum, concepit optimas spes animo, cogitans sic, si sic pensavit rapam donatam a Rustico, quanto munificentius pensaturus est talem equum oblatum ab aulico. Cum alius responderet aliud regi consultanti veluti de magna re, et captator lactatus esset diu vana spe, tandem rex inquit, venit mihi in Mentem quod donem illi, et quopiam ex proceribus accersito, dixit in aurem, ut adferret id quod reperiret in cubiculo (simulque designat locum) obvolutum diligenter serico. Rapa adfertur. Rex donat eam sua manu aulico, ut erat obvoluta, addens, equum videri sibi bene pensatum cimelio quod consisteret sibi mille coronatis. Aulicus digressus, dum tollit lin-

ter. In the mean time he who had given the Horse, conceived rich Hope in his Mind, thinking thus, if he made such a Return for a Turnip presented by a Country Fellow, how much more generously will he make a Return for such a Horse given him by a Courtier. When one answered one thing, another another to the King, consulting as about a grand Affair, and this catching Fellow had been fed a long time with vain Hopes, at last the King says, it comes into my Mind what I should give him, and one of the Nobles being call'd to him, he whispered in his Ear that he should bring that which he should find in his Bed Chamber, (and at the same time he describes the Place) wrapped up diligently in Silk. The Turnip is brought. The King gives it with his own Hand to the Courtier, as it was wrapped up, adding, that the Horse seemed to him well paid for with a precious thing which had cost him a thousand Crowns. The Courtier going away, whilst he takes
teum

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teum, reperit pro thesauro non carbones, ut ajunt, sed rapam jam subaridam. Ita ille captator captus risui fuit omnibus.

off the Cloth, finds for a Treasure, not Coals, as they say, but a Turnip now dry. Thus that catching Fellow being catch'd was a laughing Stock to every Body.

A. Jam si permit-
tis, rex, ut Plebeius
loquar regalia, refe-
ram quod ex tua fa-
bula venit in men-
tem de eodem Ludo-
vico. Nam ut anfa
trahit ansam, ita fa-
bula fabulam. Cum
quidam famulus vi-
disset pediculum re-
pentem in regia veste,
flexis genibus, et ma-
nu sublata, significat
se velle præstare nescio
quid officii. Ludovi-
co præbente se, su-
stulit pediculum, et
abjecit clam. Rege
rogante quid esset, pu-
duit fateri. Cum rex
instaret, fassus est fu-
isse pediculum. Est
lætum omen, inquit,
declarat enim me esse
hominem, quod hoc
genus vermiculorum
infestet hominem pe-
culiariter, præsertim
in adolescentia; jus-
sitque quadraginta co-

Now if you permit me,
O King, that I being a Com-
moner should speak of things
belonging Kings. I will re-
late what upon your
Story comes into my Mind
of the same Lewis. For as a
Link of a Chain draws a
Link, so does a Story a Sto-
ry. When a certain Servant
had seen a Louse creeping
upon the King's Coat on his
bended Knees, and with
his Hand held up, he signi-
fies that he would perform
some Office or other. Lewis
offering himself, he took off
the Louse, and threw it
away privately. The King
asking what it was, he was
ashamed to confess. When
the king urged him, he
confessed that it was a
Louse. It is a joyful O-
men, quoth he, for it de-
clares that I am a Man, be-
cause this kind of Vermin
does infest Man peculiarly,
especially in his Youth, and
he ordered forty Crowns to
be paid him for his Ser-
vices

CONVIVIUM FABULOSUM. 113

ronatos numerari pro officio. Post aliquam multos dies, alter quidam, qui viderat tam humile officium cessisse feliciter illi, nec animadvertens plurimum interesse facias quid ex animo an arte, aggressus est regem simili gestu, ac rursus illo prebente se, simulabat se tollere quiddam e regia veste. quod mox abjiceret. Cum Rex urgeret tergiversantem, ut diceret quid esset, pudore mire simulato tandem respondit esse publicem. Rex intellecto furo, quid, inquit, an tu facies me canem? Iussit hominem tolli ac quadraginta plagas infligi pro quadraginta coronatis capitis.

Philyth. Non est tutum, ut audio, ludere cum regibus facetiis: quemadmodum enim leones prebent se nonnunquam placide fricanti, iidem, ubi lubitum est, sunt Leones, et collusor jacet. Iii.

vice. After a good many Days, some other, who had observ'd that so mean a Service had fallen out luckily for him, and not minding that there is a great deal of difference whether you do a thing from the Heart, or by Art, accosted the King with the like Gesture, and again he offering himself, he pretended that he took something from the King's Coat, which presently he threw away. When the King urged him declining it to tell what it was, shame being wonderfully counterfeited, at length he answered that it was a Flea. The King having understood the Roguery, What, quoth he, will you make me a Dog? He ordered the Fellow to be taken away, and forty Stripes to be given him for the forty Crowns he caught at.

It is not safe, as I hear to play with Kings in Wagerry; for as Lyons offer themselves sometimes quietly to one that rubs them, the same, when they please, are Lyons, and their Play Fellow lies dead. In like Manner Kings favour.
dem

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dem Reges favent. Sed adferam fabulam non dissimilem tuæ fabulæ, ne recedamus interim a Ludovico, cui erat pro delectamento fallere hiantes Corvos. Acceperat dono alicunde decem millia coronatorum. Quoties autem nova pecunia obtigit principibus, omnes officarii venantur, et captant aliquam partem prædæ. Id non fugiebat Ludovicum. Cum igitur ea pecunia exprompta esset in Mensa, quo magis invitaret spem omnium, sic locutus est circumstantibus. Quid, an non videor vobis opulentus Rex? Ubi collocabimus tantam vim pecuniæ? Est donatiua, convenit donari vicissim. Ubi nunc sunt amici, quibus debeo pro suis officiis in me? Adhuc nunc priusquam hic thesaurus effluat: Ad hanc vocem permulti accurrere, nemo non sperabat aliquid sibi. Cum Rex vidisset aliquem inhiantem maxi-

But I will bring a Story not unlike your Story, that we may not depart in the mean Time from Lewis to whom it was a Diversion to deceive gaping Crows. He had received as a Present from somebody ten thousand Crowns. But as often as new Money has come in to Princes, all the Officers hunt for it, and endeavour to catch some Part of the Prize. That did not scape Lewis. When therefore that Money had been drawn out upon the Table, that he might raise the more the Hope of all, thus he spoke to them standing about him. What, do not I seem to you a rich King? Where shall we dispose of so great a Quantity of Money? It is given, it is fit it be given again. Where now are my friends to whom I am indebted for their Services to me? Let them come now, before this Treasure begins. Upon this saying a great many
are,

CONVIVIUM FABULOSUM. 115

me, et jam devorantem pecuniam oculis, conversus ad eum, inquit, amice, quid tu narras? Ille commemorabat, se aluisse Regios Falcones diu, summa fide, nec sine gravibus impendiis. Aliis adferebat aliud; quisque exaggerabat suum Officium verbis, quantum poterat. Rex audiebat omnes benigne, et comprobabat Orationem singulorum. Hæc consultatio dilata est in longum tempus, quo torqueret omnes diutius spe metuque. Primus Cancellarius astantabat inter eos: Nam jusserat et hunc acciri. Is prudentior ceteris non prædicabat sua Officia, sed agebat spectatorem fabulæ. Tandem Rex conversus ad hunc inquit, quid narrat meus Cancellarius? Ille solus petiit nil, nec prædicat sua Officia. Ego, inquit Cancellarius, accepi plus a regia be-

came in, every Body hoped for something of himself. When the King saw one gaping at it very much and now devouring the Money with his Eyes, being turn'd to him, he says, Friend, what do you say? He said, that he had maintained the King's Hawks a long time with great Faithfulness, and not without great Charges. Another alledg'd another thing; every Man magnified his Office by Words as much as he could. The King heard all kindly, and approved of the Speech of every one. This Consultation was continued for a long time, that he might torment them all the longer with Hope and Fear. The first Chancellor stood amongst them; for he had ordered him also to be call'd. He more prudent than the rest, did not extol his Services, but acted the Spectator of the Play. At last the King being turn'd to him says, what says my Chancellor? He alone asks for nothing, nor does he extol his Services. I, says the Chancellor, have receiv'd more from the Royal Bounty, than

E dignitate

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magnitate, quam promeruerim; nec sum magis sollicitus de ulla re, quam ut respondeam Regiæ munificentie in me, tantum abest ut velim flagitare plura. Tum rex inquit, unus igitur omnium non eges pecunia? Tua benignitas, inquit alter; jam prestitit ne egerem. Ibi Rex versus ad alios inquit, ne ego sum magnificentissimus omnium regum, qui habeam tam opulentum Cancellarium. Heic spes accensa est magis omnibus, futurum ut pecunia distribueretur cæteris, quandoquidem ille ambiebat nihil. Ubi Rex iussisset ad hunc modum satis diu, coegit Cancellarium, ut auferret totam eam summam domum. Moxque versus ad cæteros jam inuitos, vobis erit expectanda, inquit, alia Occasio.

Phil. Fortasse videbitur frigidius, quod sum narraturus: Pro-

I have deserved; nor am I more concern'd about any thing, than that I may answer the Royal Bounty towards me, so far am I from desiring to ask more. Then the King says, do you alone therefore of all not want Money? Your Bounty says the other, has already secured me from wanting. There the King being turn'd to the others says, truly I am the most magnificent of all Kings, who have so rich a Chancellor. Here Hope was kindled more in all, that it would come to pass, that the Money would be distributed to the rest, seeing he desired nothing. When the King had played in this manner long enough, he forced the Chancellour to take all that sum Home. And by and by being turn'd to the rest, now Iad, you must wait, says he, another Occasion.

Perhaps it will appear flat which I am going to tell; wherefore I bar the inde

CONVIVIUM FABULOSUM. 117

inde deprecor suspici-
onem mali doli fu-
cive; ne videar am-
bisse immunitatem de
industria. Quidam

adiit eundem Ludo-
vicum, petens ut jube-
ret munus, quod for-
te vacabat in eo pa-
go, in quo habita-
bat, transferri in ip-
sum. Rex, audita

petitione, respondit ex-
pedite, efficies nihil.
Petitor etiam mox
actis gratiis Regi dis-
cessit. Rex colligens

ex ipsa fronte, esse
hominem non omni-
no sinistri ingenii, sus-
picansque illum non
intellexisse quod re-
spondisset, jubet eum
revocari. Redit. Tum

Rex inquit, intellex-
ras quid responderim
tibi? Intellexi. Quid
igitur dixi? Me effec-

turum nihil. Cur
igitur agebas gratias:
Quoniam, inquit, est
quod agam domi;
proinde persecuturus
eram ancipitem spem
hic, meo magno in-
commodo: Nunc in-
terpretor beneficium
negasse beneficium ci-
to, meque lucratum

Suspicion of evil Deceit, or
Roguery, that I may not
seem to have sought Immu-
nity on purpose. A certain
Man went to the same Lewis,
desiring that he would or-
der an Office, which by
chance was vacant in that
Distrikt, in which he li-
ved, to be conferred upon
him. The King, having
heard his Petition, answer-
ed readily, you will do no-
thing. The Petitioner like-
wise presently having gi-
ven Thanks to the King
departed. The King gather-
ing from his very look,
that he was a Man by no
Means of dull Parts, and
suspecting that he did not
understand what he had
answered him, orders him
to be called back. He re-
turns. Then the King says,
did you understand what
I answered you? I did
understand. What then
did I say? That I should
effect nothing. Why there-
fore did you give Thanks?
Because, says he, I have
something to do at home,
and therefore I should have
pursued doubtful Hopes
here to my great Loss;
now I construe it as a
Kindness to deny the Kind-
ness quickly, and that I
F 2 *quicquid*

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quicquid eram per-
diturus, si lactatus fu-
issem *vana spe*. Ex
eo responso Rex con-
jectans *minime seg-*
nepi hominem, ubi per-
cunctatus esset *pau-*
ca, habebis, inquit,
quod petis, quo a-
gas mihi gratias bis:
Simulque versus ad
Officiarios, expedian-
tur diplomata huic,
inquit, *sine mora*,
ne hæreat heic diu
suo damno.

Eu. Non deest quod
referam de Iulio Vi-
co, sed malo de nostro
Maximiliano. Qui,
ut nequaquam solutus
est defodere pecuniam,
ita erat clementis-
simus in eos qui de-
ceperant, modo com-
mendarentur titulo No-
bilitatis. Cum vellet
oputari cuidam ju-
veni ex hoc genere ho-
minum, mandavit illi
legationem, ut pe-
terer centum millia
Florenorum a quadam
civitate nescio quo ti-
tulo. Titulus autem
erat talis, ut si quid
impetratum esset dex-

have gained *whatsoever* I
should have lost, if I had
been fed by *vain Hopes*. By
that answer the King gues-
sing him to be *no dull*
Man, when he had asked
him *a few things*, you shall
have, quoth he, what you
desire, that you may give
me *I banks twice*: And at
the *same Time* turning to
the Officers, let the Patents
be made ready for him,
saith he, without delay,
that he may not stay
here long to his Loss.

I want not something to
relate of Lewis, but I had
rather tell of our Maximi-
lian. *Who*, as he used not
to bury his Money, so he
was very merciful to those
who had spent their Estates,
so they were recommended
by a Title of Nobility. Be-
ing desirous to help a cer-
tain young Man of this
sort of Men, he commit-
ted to him a Deputation,
that he should demand a
hundred thousand Florens
from a certain City upon
I know not what Title.
But the Title was such, that
if any thing was obtained
by the Dexterity of the De-
puty, it might be reckoned
terrate

CONVIVIUM FABULOSUM. 119

teritate legati posset duci pro lucro. Legatus extorsit quinquaginta millia, reddidit Cæsari triginta. Cæsar letus insperata præda dimisit hominem, inquirens nihil præterea. Interea quæstiores et rationales offecerant plus acceptum fuisse quam exhibitum: interpellant Cæsarem, ut accerferet hominem. Accitus est, venit illico. Tum Maximilianus inquit, audio te accepisse quinquaginta millia. Falsus est. Exhibuisti non nisi triginta. Falsus est et hoc. Reddenda est ratio, inquit. Promisit se facturum, et discessit. Rursum cum nihil esset actum, Officiariis interpellantibus, revocatus est. Tum Cæsar inquit, super iustus es reddere rationem. Memini inquit ille, et sum in hoc. Cæsar suspicans rationem nondum esse satis subductam illi, passus est illum abire sic. Cum sic eluderet

as clear Gain. The Deputy got fifty thousand, he returned Cæsar thirty. Cæsar being glad of this unexpected Booty dismissed the Man, inquiring nothing further. In the meantime the Treasurers and Auditors had smell'd out, that more was received than given in: They speak to Cæsar, that he would send for the Man: He was sent for, comes presently. Then Maximilian says, I hear that you received fifty thousand. He confessed it. You gave in but thirty. He confessed that too. You must give an Account, says he; he promised he would do it, and departed. Again when nothing was done, the Officers speaking to Cæsar, he was recalled. Then Cæsar says, lately you were ordered to give an Account. I remember, says he, and I am about it. Cæsar suspecting that his Account was not yet sufficiently drawn up by him, he suffered him to go away so. When he thus evaded, the Officers pressed the Matter mightily, crying out that it was not to

F 3

effi-

officarii instabant vehementer, clamitantes non esse ferendum, ut ille illuderet Cæsari tam palam. Persuadent ut accersitus juberetur exhibere rationem inibi, ipsis presentibus. Cæsar annuit. Accitus venit illico, nihil tergiversatur. Tum Cæsar inquit, nonne pollicitus es rationem? Pollicitus, respondit ille. Opus est jam, inquit, nec est locus tergiversandi amplius. Ibi juvenis inquit sat dextre. Non detrecto rationem, invictissime Cæsar; verum non sum admodum peritus hujusmodi rationum, ut qui nunquam reddiderim; Isti qui assident sunt peritissimi talium rationum: si videro vel semel quemadmodum illi tractent hujusmodi rationes, ego imitabor facile. Rogo jubeas illos vel edere exemplum, videbunt me docilem. Cæsar sensit dictum hominis, quod hi non intellige-

be born with, that he should play upon Cæsar so openly. They perswade him that being sent for he should be ordered to give in his Account there, whilst they were by. Cæsar agrees. Being sent for he comes quickly, not at all declining it. Then Cæsar says, did not you promise an Account? I did, replied he. It must be just now, says he, nor is there Room for declining it any longer. There the young Man says: dexterously enough, I do not refuse an Account most invincible Cæsar; but I am not very much skill'd in such Accounts, as who never gave any in: Those who sit by are very skilfull in such Accounts, if I see but once how they manage such Accounts, I shall imitate them easily. I desire you would command them but to set me an Example, they shall see me teachable. Cæsar understood the Saying of the Man, which they did not understand, against whom it was said; and smiling says, you say true, and debant

CONVIVIUM FABULOSUM. 125

bant, in quos dicebatur; ac subridens inquit, narras verum, et postulas equum. Ita dimisit juvenem: subindicabat enim illos solere reddere rationem Cæsari, quem admodum ipse reddiderat; nimirum, ut bona pars pecuniæ remaneret penes ipsos.

Le. Nunc est tempus, ut fabula descendat ab equis ad asinos, ut aiunt, a regibus ad Antonium sacrificum Lovaniensem; qui fuit in deliciis Philippo cognomento bono. Feruntur multa hujus viri, vel jucunde dicta, vel jocose facta, sed pleraque sordidiora. Nam solebat condire plerisque suos lusus quodam unguento, quod non sonat admodum eleganter, sed olet pejus. Deligam unum ex mundioribus. Invitarat unum atque alterum bellum homunculum obviam forte in via. Cum redisset domum, reperit culinam frigidam. Nec

mand what is reasonable. So he dismissed the young Fellow. For he intimates that they used to give Account to Cæsar, as he had given his, to wit, that a good part of the Money should remain with them.

Now it is Time, that the Story should descend from Horses to Asses, as they say, from Kings to Anthony the Priest of Lovain, who was in Favour with Philip by Sirname the Good. There are reported many Things of this Man, either pleasantly said, or jocosely done, but most of them nasty. For he used to season most of his Mirth with a certain Ointment, which does not sound very neatly, but smells worse. I will choose one of the cleaner. He had invited one and another pretty Fellow that met him by chance in the Street. When he was returned home, he finds the Kitchen cold. Nor was there any Money in his Pocket, which was

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erat numerus in loculis, quod nequaquam erat insolens illi. Hic erat opus celeri consilio. Subduxit se tacitus et ingressus culinam feneratoris, quicum illi erat familiaritas, quod ageret frequenter cum illo. Famula digressa, subduxit unam ex aeneis ollis, una cum carnibus jam coctis, ac deferbat tectam vestre domum; dat coquæ, jubet carnes et jus protinus effundi in aliam fictilem ollam; simulque ollam feneratoris defricari donec nitetur. Eo facto, mittit puerum ad feneratorem, qui deposito pignore, sumat mutuo duas drachmas a feneratoris, sed accipiat chirographum, quod testaretur talem ollam missam a seipso. Fenerator non agnoscens ollam, utpote defricatam ac nitentem, recipit pignus, dat chirographum, et numerat pecuniam; ea pecunia puer emit vinum. Ita prospectum est convivio. Tandem cum

not unusual with him. Here was need of speedy Contrivance. He withdrew himself silently, and entering the Kitchen of an Usurer, with whom he had a familiar Acquaintance, because he dealt frequently with him. The Maid being gone aside, he took off one of the Brazen Pots, together with the Flesh now boiled, and carried it covered under his Coat home; gives it to the Cook maid, orders the Flesh and Broth immediately to be poured out into another earthen Pot, and at the same time the Pot of the Usurer to be rubbed till it was bright. That being done, he sends a Boy to the Usurer, who leaving it in Pawn should borrow two Drahms of the Usurer, but should take a Note, that should testify that such a Pot was sent to him. The Usurer not knowing the Pot, as being rubbed and bright, takes the Pawn, gives the Note, and pays the Money. With that Money the Boy buys Wine. Thus Provision was made for a Feast. At last when Dinner was a preparing for the Usurer, the Pot

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prandium appareretur
feneratori, olla desi-
derata est. Heic j. r-
gium adversus coquam.
Cum ea gravaretur,
affirmavit constanter
neminem fuisse eo die
in culina præter An-
tonium. Videbatur
improbum suspicari
hoc de sacrificio. Tan-
dem itum est ad il-
lum: Exploratum an
olla esset apud illum,
at nulla reperta est.
Quid multis? Olla
flagitata est ab illo
serio, quod solus in-
gressus esset culinam
quo tempore desidera-
ta est. Ille fassus
est sumpsisse mutuo
quandam ollam, sed
quam remisisset illi
unde sumpserat. Cum
illi pernegarent id, et
contentio incaluisse,
Antonius, aliquot re-
sibus attributis, in-
quit, videte quam pe-
riculosum est agere
cum hominibus horum
temporum sine chiro-
grapho; actio furti
propemodum inten-
deretur mihi, nisi habe-
rem manum aeneratoris,
et protulit syngra-

was missing. Upon this
there was a Brawl with
the Cook Maid. When she
was grievously charged,
she affirmed constantly
that no Body had been
that Day in the Kitchen
besides Anthony. It seem-
ed wicked to suspect this
of a Priest. At length
they went to him; searched
whether the Pot was with
him, but none was found.
What needs many Words?
The Pot was demanded of
him in earnest, because he
alone had entred the Kit-
chen, at what time it was
missing. He confessed he
borrowed a certain Pot,
but which he had sent
back to him, of whom he
had it. When they deny'd
it, and the Contention
grew warm, Anthony, some
Witnesses being taken to
him, says, see how dange-
rous it is to deal with
Men of these Times with-
out a Note: An Action
of best would be almost
laid against me, unless
I had the Hand of the
Usurer; and he produced
the Note. The Roguery
was understood; the Sto-
ry was spread through
the whole Country with
F 5 pham

124 CONVIVIUM FABULOSUM.

pham. *Dolus intel-
lectus est : Fabula dis-
sipata est per totam
regionem cum magno
risu, ollam oppigno-
ratam ipsi cujus erat.
Homines favent hu-
jusmodi dolis libenti-
us, si commissi sint in
odiosas personas, præ-
sertim eos qui solent
imponere aliis.*

*Ad. Næ tu aperu-
isti nobis mare fabu-
larum, nominato An-
tonio : Sed referam
cunctatim unam, eam-
que brevem, quam
audivi nuperrime. A-
liquot belli homunculi,
ut dicunt, agitabant
convivium simul, qui-
bus nihil in vita pri-
us quam ridere. In-
ter hos erat Antonius,
atque item alter, et
ipse celebris in hoc
genere laudis, et ve-
lut æmulus Antonii.
Per o. quemadmodum
inter Philosophos, si
quando conveniunt
questioncule solent pro-
poni de rebus natura,
ita heic statim questio
nata est, quenam pars
hominis esset honestis-*

*a great deal of Laughter,
that the Pot was pawn'd
to him whose it was.
Men favour such Tricks
the more willingly, if
they are practis'd upon
odious Persons, especially
those who are wont to
impose upon others.*

*Truly you have open-
ed to us a Sea of Stories,
by naming Anthony : But
I will relate only one, and
that a short one, which
I heard very lately. Some
pretty little Fellows, as they
call them, kept a Feast to-
gether, with whom nothing
in Life is better than
laughing. Amongst these
was Anthony, and likewise
another, he also famous
in this Sort of Praise, and
as it were a Rival of An-
thony. Moreover as amongst
Philosophers, if at any Time
they meet, little Questions
use to be propos'd about the
Things of Nature, so here
immediately a Question
arose, what Part of Man
was the most honourable.
One guess'd the Eyes, ano-
ther the Heart, another the
sins.*

CONVIVIUM FABULOSUM. 125

*sima. Alius divina-
bat oculos, alius cor
alius cerebrum, a-
lius item aliud, et
quisque adferebat ra-
tionem suæ divinati-
onis. Antonius ius-
sus dicere sententiam
dixit os videri sibi ho-
nestissimam partem om-
nium, et addidit ne-
scio quam causam.
Tum ille alter ne quid
ipsi conveniret cum
Antonio, respondit, e-
am partem qua fede-
mus videri sibi hone-
stissimam. Cum id vi-
deretur absurdum om-
nibus, attulit hanc
causam, quod is duce-
retur vulgo honoratis-
simus qui primus con-
sideret, hoc honoris
competere parti quam
dixisset. Applausum
est huic sententiæ, et
risum est affatione.
Homo placuit sibi de
hoc dicto, et Antonius
visus est victus in eo
certamine. Antonius
dissimulavit, qui non
deulerat primam lau-
dem honestatis ori ob
aliud, nisi quod scie-
ret illum velut emu-
lum suæ gloriæ nomi-
natum diversam par-*

*Brain, another likewise
another thing, and every
one gave a Reason of his
Guess, Anthony being or-
dered to declare his Opini-
on, said that the Mouth
seemed to him the most ho-
nourable Part of all, and he
added I know not what
Reason. Then that other,
that he might not in
any thing agree with An-
thony, answered that that
Part on which we sit, seem-
ed to him the most honour-
able. When that appear-
ed absurd to all, he gave
this Reason, that he was
reckoned commonly the most
honourable, who first sat
down, that this Honour be-
longed to the Part which
he had named. They ap-
plauded this Opinion, and
laughed heartily. The
Man was pleased with him-
self for this saying, and An-
thony seemed conquered in
that Dispute. Anthony took
no Notice, who had not
given the chief Praise of
Honour to the Mouth for
any Thing else, but that
he knew that he, as the
Rival of his Glory, would
name the quite contrary
Part. After some Days
when both of them were
em*

126 CONVIVIUM FABULOSUM:

tem. Post aliquot dies, cum uterque vocatus esset rursus ad idem convivium, Antonius ingressus offendit amulum contabulantem cum aliquot aliis, dum cena adornatur, et aversus emisit clarum ventris crepitum ante faciem alterius. Ille indignatus inquit, abi scurra, ubinam didicisti istos mores? Tum Antonius inquit, etiam indignaris? Si salutassem te ore, resalutasses, nunc saluto te parte corporis, vel te iudice honestissima omnium, et vocor scurra. Sic Antonius recuperavit gloriam amissam prius. Diximus omnes, superest ut iudex pronuntiet.

Ge. Faciam id, sed non priusquam quisque ebibent suum Cyathum. En aspicio, sed lupo in Fabula.

Po. Levinus Panagathus adfert haud laevum Omen.

invited again to the same Feast, Anthony entering first his Rival talking with some others, whilst Supper is a getting ready, and turning his Back of him, he let fly a rousing F---t before the Face of the other. He being mad says, get you gone you rude Droll, where did you learn those Manners? Then Anthony says, what are you angry? If I had saluted you with my Mouth, you would have saluted me again, now I salute you with a Part of the Body, even you being Judge, the most honourable of all, and I am called a rude Droll. Thus Anthony recovered the Glory lost before. We have all said, it remains that the Judge pronounce Sentence.

I will do it, but not before every Man drinks off his Glass. Lo I begin, but the Wolf in the Fabula.

Levinus Panagathus brings no unlucky Omen.

Le.

CONVIVIUM FABULOSUM. 127

Le. Quid actum est
inter tam lepidos con-
gerrones.

What has been a doing
amongst such pretty Com-
panions.

Po. Quid aliud?
certatum est fabulis,
donec lupo interve-
nires.

What else? We have
been contending in Sto-
ries, till you as a Wolf
came in.

Le. Huc igitur ad-
sum, ut perficiam fa-
bulam: Volo vos om-
nes prandere pran-
dium Theologicum
apud me cras.

Hither therefore I am
come, that I may finish
the Farce: I desire you all
to take a Theological
Dinner with me to Mor-
row.

Ge. Promittis Sey-
thicum convivium.

You promise us a Sey-
thian Feast.

Le. Nisi fatebimini
hoc fuisse jucundius
vobis fabuloso convi-
vio, non recuso dare
pœnas in cena. Nihil
jucundius quam cum
rege tractatur serio.

Unless you confess that
this was more pleasant
to you than the Fabulous
Feast, I do not refuse to
suffer Punishment at Sup-
per. Nothing is more
pleasant than when Trifles
are handled seriously.















CHARON.

Charon, Genius, Alastor.

C.     U I D ita
 Q  *properas*
  *gestiens*
  *Alastor?*

    H Y do you hasten
 W  *so rejoycing*
  *Alastor?*
 

Al O Charon, *op-*
fortune tu quidem.
Properabam ad te.

O Charon, you come in
good Time indeed. I was
hastening to you.

Ch. Quid novæ
rei?

What News?

Al. Fero *nuntium*
futurum letissimum ti-
bi Proserpinæque?

I bring News that will
be very joyful to you and
Proserpine.

Ch. Effer igitur
quod fers, et exonera
te.

Declare then what you
bring, and unloaden your
self.

Al. Furæ gesserunt
suum negotium non
minus graviter quam
feliciter; infecerunt
omnes partes orbis
tartareis malis, diffi-

The Furies have done
their Business no less di-
ligently than happily;
they have infected all the
Parts of the World with
hellish Evil, Quarrels,
dis

diis, bellis, latrociniiis, pestilentiis, adeo ut jam sint plane calvæ, emissis colubris, et obambulent exhaustæ venenis, quærentes quicquid viperarum atque aspidum est usquam, quando sit tam glabræ quàm ovum, et non habent pilum in capite, nec quidquam efficacis succi in pectore. Proinde tu fac appares Cymbam ac Remos; mox enim tanta Multitudo umbrarum ventura est, ut verear ne non sufficias transmittendis omnibus.

Ch. Ista non fugerant nos.

Al. Unde rescie as?

Ch. Ossa pertulerat ante h. dium.

Al. Nihil est velocius illa dea. Sed quid igitur tu cessas hic?

Ch. Ita nimirum res ferebat. Profectus sum

Wars, Robberies, Plagues, so that now they are quite bald, having discharged their Snakes, and walk about exhausted of their Poisons, seeking whatsoever Vipers and Asps there are any where, seeing they are as bare as an Egg, and have not a Hair upon their Head, nor any Thing of effectual Juice in their Breast. Wherefore do you see you make ready your Boat and Oars; for by and by so great a multitude of Ghosts will come, that I am afraid lest you should not be sufficient to ferry them all over.

Those Things were not unknown to us.

From whom had you heard them?

Ossa brought us News two Days before.

Nothing is swifter than that Goddess. But why then do you loiter here?

So forsooth the Matter obliged me. I came hither
huc

*huc, ut compara-rem
mihi aliquam vali-
dam triremem, nam
mea Cymba jam pu-
eris vetustate ac fu-
tilis non suffecerit huic
operi, si sunt vera,
quæ Ossa narravit,
quanquam quid opus
erat Ossa? res ipsa
compellit, nam feci
naufragium.*

*Al. Nimirum co-
tus destillas: suspi-
cabar te redire e Bal-
neo.*

*Ch. Imo enatabam
e Stygia Palude.*

*Al. Ubi reliquisti
Umbras?*

*Ch. Natant cum
Ranis.*

*Al. Sed quid nar-
ravit Ossa?*

*Ch. Tres Monar-
chas orbis ruere in
mutuum exitium ca-
pitilibus odiis. Nec
ullam partem Orbis
Christiani esse immu-
nem a fure, nam il-*

*that I might provide my-
self some strong Gally, for
my Boat now rotten with
Age and pitch'd up, will
not be sufficient for this
Work; if those Things are
true which Ossa told, al-
tho what need was there
of Ossa? the Thing itself
obliges me. For I have
been Shipwreck'd.*

*Indeed you drop all over:
I suspected you were re-
turning from the Bath.*

*Nay marry I swam out
of the Stygian Lake.*

*Where did you leave the
Souls?*

*They are swimming with
the frogs.*

But what said Ossa?

*That three Monarchs of
the World were rushing
upon mutual Destruction
with capital hatreds. And
that no part of the Christian
World was free from the
Furies, for those three*
li

li tres pertrahunt omnes reliquos in consortium belli. Omnes efficit talibus animis, ut nemo velit cedere alteri; nec Danum, nec Polonum, nec Scotum, nec vero Turcam esse in otio; moliri dira: Pestilentiam fœvire ubique, apud Hispanos, apud Britannos, apud Italos, apud Gallos. Ad hæc novam lucem natam ex varietate opinionum, quæ sic vitavit animos omnium, ut sit nulla sincera amicitia usquam, sed frater diffidat fratri, nec uxori conveniat cum marito. Spes est, magnificam perniciem hominum nascituram hinc quoque aliam, si res pervenerit a linguis et calamis ad manus.

Al. Ossa narravit omnia hæc verissime; nam ipse vidi plura his oculis assiluisse comes et adjutor furiarum, quæ nullo tempore declararent se

draw all the rest into a share of the War. That they all were of such Minds, that no one would yield to another; neither the Dane, nor the Pole, nor the Scot, nor indeed the Turk, was at quiet; that they attempted dismal Things: that the Plague raged every where, amongst the Spaniards, amongst the Britains, amongst the Italians, amongst the French. Besides that there was a new Plague risen from the Variety of Opinions, which had so vitiated the Minds of all, that there is no sincere Friendship any where, but Brother distrusts Brother, nor does the Wife agree with her Husband. There is Hopes, that a noble Destruction of Men will arise from hence too hereafter, if the Thing comes from Tongues and Quills to Hands.

Ossa told all these Things very truly; for I saw more with these Eyes, being a constant Companion and Assistant of the Furies, which at no Time
magis

magis dignas suo nomine.

declared themselves more worthy of their name.

Ch. Atqui periculum est, ne quis Demon exoriatur, qui adhortetur subito ad pacem; et animi mortalium sunt mutabiles. Nam audio esse quendam Polygraphum apud superos, qui non desinit insectari bellum calamo, et adhortari ad pacem.

But the Danger is, lest any Demon should start up, that should exhort them suddenly to Peace; and the Minds of Mortals are changeable. For I hear there is a certain Scribler with those above, that does not cease to rail at the War with his Pen, and exhort them to Peace.

Al. Ille canit furdis jam pridem. Olim scripsit querimoniam profligate pacis, nunc scripsit epitaphium eidem extinctæ. Sunt alii contra, qui juvent nostram rem non minus quam ipsæ furix.

He sings to those that have been deaf long since. Long since he writ a Complaint of vanquished Peace, now he has writ an Epitaph to the same being Dead. There are others on the other Hand, who help on our Business no less than the Furies themselves.

Ch. Quinam isti?

Who are they?

Al. Sunt quedam animalia pullis, et candidis palliis, cinericiis tunicis, ornata variis plumis. Hæc nunquam recedunt ab aulis principum: Instillant in aurem a

They are certain Animals in black and white Garments with Ash-coloured Tunicks, adorned with divers Feathers. These never depart from the Courts of Princes: They instill into their Ear the Love of
mo-

morem belli : Hortantur proceres et plebem eodem : Clamitant in Evangelicis concionibus, bellum esse justum, sanctum et pium. Quoque magis mireris fortem animum hominum, clamitant idem apud utramque partem. Apud Gallos concionantur Deum stare pro Gallis, nec posse vinci, qui habeat Deum protectorem. Apud Anglos et Hispanos, hoc bellum non geri a Cesare, sed a Deo. Tantum præbeant se fortes viros victoriam esse certam. Quod si quis interciderit, eum non perire, sed recta subvolare in cælum, armatum sicut erat.

Ch. Et tanta fides habetur istis ?

Al. Quid non potest simulata Religio ? Huc accedit juvenus, imperitia rerum, sitis gloriæ, ira, animus pronus natura ad id quo vocatur. His facile imponitur, nec plau-

War : They advise the Nobles and common People to the same. They bawl out in their Sermons, that the War is just, holy and pious. And that you may the more admire the stout Mind of the Men, they say the same with both sides. Amongst the French they preach that God stands up for the French, and that he cannot be conquered, who has God for his Protector. Amongst the English and Spaniards, that this War is not carried on by Cesar, but by God. Let them only shew themselves stout Men, the Victory is certain. But if any one falls, that he does not perish, but fly directly into Heaven arm'd as he was.

And is so great Credit given to them ?

What cannot pretended Religion do ? To this is added Youth, Ignorance of Things, a Thirst of Glory, Anger, a Mind prone by Nature to that to which it is invited. These are easily imposed upon, nor
firm

strum perpellitur difficile, propendens ad ruinam suapte sponte.

is the Waggon pushed on difficultly, that leans towards a Fall of it self.

Ch. Ego lubens fecero aliquid boni istis animalibus.

I would willingly do some good to those Animals.

Al. Appara lautum convivium. Potes nihil gratius.

Prepare a fine Feast. You can do nothing more acceptable.

Ch. Ex malvis, lupinis et porris, nam non est alia annone apud nos, ut scis.

Of Mallows, Lupins and Onions, for there is no other Provision with us, as you know.

Al. Imo ex perdici-
bus, capis et phasianis,
si vis esse gratus convi-
vator.

Nay of Partridges, Capons and Pheasants, if you will be a grateful Entertainer.

Ch. Sed quæ res movet istos, ut promoveant bellum tantopere? Aut quid commodi metunt hinc?

But what thing moves them, that they should promote the War so much? or what advantage do they reap hence?

Al. Quia capiunt plus emolumentum e morientibus quam e vivis. Sunt testamenta, parentalia, bullæ, multaque alia lucra non aspernanda. Denique malunt versari in castris, quam in suis atque arboribus. Bellum

Because they receive more Benefit from the Dead than the Living. There are Wills, Funeral Rights, Bulls, and many other Gains not to be despised. Finally, they had rather be in Camps, than in their Cells. War makes many Bishops, who
gignit

gignit multos Episcopos, qui in Pace ne quidem fiebant tertii.

in Peace were not so much as valued a Farthing.

Ch. Sapiunt.

They are wise.

Al Sed quid opus est triremi?

But what need is there of a Gally.

Ch. Nihil si velim facere naufragium rursus in media Palude.

None, if I would be Shipwrecked again in the middle of the Lake.

Al Ob multitudinem?

Because of the Number.

Ch. Scilicet.

Yes.

Al. Atqui vehis umbras, non corpora: quantum autem ponderis habent umoræ.

But you carry Souls, not Bodies, and how little Weight have Souls?

Ch. Sint Tipule, tamen vis tipularum potest esse tanta, ut onerent cymbam. Tum scis et cymbam esse umbratilem.

Let them be Water-spiders, yet the Number of Water-Spiders may be so great, as to loaden my Boat, Then you know my Boat too is made of Shadow.

Al. At ego memini vidisse nonnunquam tria millia umbrarum pendere a tuo clavo, cum esset ingens turba, nec cymba caperet omnes, nec tu sentiebas ullum pondus.

But I remember I have seen sometimes three thousand Souls hang at your Helm, when there was a great Multitude, and your Boat would not hold all, nor did you perceive any Weight.

Ch.

Ch. Fateor esse tales animas, quæ demigrarunt paulatim e corpore tenuato Phthisi aut hectica. Cæterum quæ revelluntur subito e crasso corpore, ferunt multum corporeæ molis secum. Apoplexia autem, synanche, pestilentia, sed præcipue bellum mittit tales.

Al. Non opinor Gallos aut Hispanos adferre multum ponderis.

Ch. Multo minus quam ceteri, quamquam et horum anime non veniunt omnino plumæ. Cæterum tales veniunt aliquoties e Britannis, e Germanis belle passis, ut nuper periclitatus sim vehens decem duntaxat, et nisi fecissem jacturam, perieram una cum cymba, vectoribus et naulo.

Al. Ingens discrimen!

Ch. Quid censes fieri interea, cum crassi satrapæ, thrasones et polymacheroplacide accedunt,

I confess there are such Souls, which have departed by degrees out of a Body wasted with a Consumption or hectic Fever. But those which are pulled suddenly out of a gross Body, bring much of the bodily Mass along with them. And the Apoplexy the Squinzy, the Plague but especially War sends such.

I do not think that the French or Spaniards bring much Weight.

Much less than others, altho' their Souls too do not come altogether as light as Feathers. But such come often from the Britains, from the Germans well fed, that lately I was in Danger carrying ten only, and unless I had thrown some things over board, I had been lost, together with the Boat, the Passengers and Freight-Money.

A prodigious Danger!

What do you think is the Case in the mean Time, when Gross Lords, Hectors and Buikes come?

Al.

Al. Arbitror nullos
ex his qui pereunt in
justo bello venire ad
te: nam aiunt eos sub-
volare recta in cælum.

Ch. Nescio quo sub-
volent. Scio illud
unum, quoties est bel-
lum, tot veniunt ad
me, faucii lacerique,
ut demirer ullum su-
percesse apud superos.
Nec veniunt solum
onustæ crapula, et ab-
domine, verum etiam
Bullis, sacerdotiis, plu-
rimisque aliis rebus.

Al. Sed non defe-
runt ista secum.

Ch. Verum; sed
quæ veniunt recentes
adferunt somnia ta-
lium rerum.

Al. Itane gravant
somnia!

Ch. Gravant me-
am cymbam. Quid
dixi, gravant? Demer-
serunt jam. Postremo
putas tot oboles ha-
bere nihil sarcinæ?

Al. Equidem ar-
bitror, si ferant æcos.

I suppose none of those
who die in a just War come
to you: For they say that
they fly up directly into
Heaven.

I know not whither they
fly to: I know this one
thing, as often as there is a
War, so many come to me
wounded and mangled, that
I wonder that any one is
left with those above. Nor
do they come only loaden-
ed with the Dregs of hard
Drinking, and Bog Bellies,
but also with Bulls, Livings,
and very many other things.

But they do not bring
those things with them.

True; but those which
come fresh bring the Dreams
of such things.

Do Dreams loaden
you so?

They do loaden my
Boat. What said I, loaden
it? They sunk it just now.
Finally do you think so
many Half-pennies have
no Weight?

Truly I think so, if they
bring brazen ones.

Ch. Proinde certum
est mihi prospicere de
navi, quæ sufficiat o-
neri.

Wherefore I am resolved
to look out for a Ship,
which may suffice for the
Burden.

Al. O felicem te !

O happy you !

Ch. Quid ita ?

Why so ?

Al. Quia ditescas
propediem.

Because you will grow
rich presently.

Ch. Ob Multitudi-
nem umbrarum.

Because of the Number
of Ghosts.

Al. Ne.

Yes.

Ch. Siquidem ad-
ferant suas opes secum,
nunc qui deplorant
in cymba, se reliquisse
apud superos regna,
presulatus, abbatias,
innumera talenta auri,
adferunt nihil ad me
preter obolum. Ita-
que quod corrasium
est mihi jam ter mil-
le annis, ad totum ef-
fundendum est in u-
nam triremem.

If they brought their
Riches alone with them :
Now they who lament in
the Boat, that they left
with those above King-
doms, Bishopricks, Abbies,
innumerable Talents of
Gold, bring nothing to me
besides a Half-penny.
Therefore what has been
scraped together by me now
this three thousand Years,
all that must be laid out in
one Galley.

Al. Sumptum fa-
ciat oportet, qui quæ-
rit lucrum.

He must be at Charge,
who seeks Gain.

Ch. At mortales, ut
audio, negotiantur fe-
licius, qui favente Mer-

But Men as I hear,
trade more luckily, who
by the Favour of Mer-

curis diteſcunt intra triennium.

cury, grow rich in three Years.

Al. Sed iidem decoquunt nonnunquam: Tuum lucrum minus ſed certius.

But the ſame break ſometimes: your Gain is leſs, but more certain.

Ch. Neſcio quam cerium. Si quis Deus exortatur nunc, qui componat res Principum, hæc tota ſors perierit mihi.

I know not how certain. If any God ſhould ariſe now, that ſhould ſettle the Affairs of Princes, this whole Booty will be loſt by me.

Al. De iſta re quidem jubeo dormias in utramvis aurem. Nihil eſt quod metuas pacem intra decennium. Romanus pontifex unus hortatur ſedulo quidem ad concordiam, ſed lavat laterem. Et Civitates murmurant tedio malorum. Neſcio qui populi conferunt ſuſſuros, diſſidentes iniquum ut humane res miſceantur ſuſſum deorſum, ob privatas iras aut ambitionem duorum triumve. Sed, crede mihi, furie vincent conſilia quamlibet recta. Ceterum quid opus erat petere ſuperos? An non ſunt

For that Matter truly I bid you ſleep on either Ear. You need not fear a Peace within this ten Years. The Roman Pontiff alone exhorts diligently indeed to Concord; but he waſhes a Brick. The Cities too murmur out of Wearineſs of their Calamities. I know not what People join their Whiſpers, ſaying 'tis unreaſonable that humane Affairs ſhould be jumbled up and down, for the private Reſentment, or Ambition of two or three. But, believe me, the Furies will conquer Counſels never ſo good. But what need was there to go to thoſe above? Are there not Workmen

G

fabric

fabri apud nos? Certe
habemus *Vulcanum*.

with us? Certainly we
have *Vulcan*.

Ch. *Fulchre, si quæ-
sam æream navem.*

Right, if I wanted a
brazen Ship.

Al. *Aliquis accersese-
tur minimo.*

Some Body may be sent
for for a small Matter.

Ch. *Ita est, sed ma-
teria deficit nos.*

So it is, but Wood
fails us.

Al. *Quid audio?
nihil sylvarum illic?*

What do I hear? Is there
nothing of *Woods* there?

Ch. *Etiam Nemora
quæ fuerant in Ely-
siais campis absumpta
sunt.*

Even the Groves which
were in the *Elysian Fields*
are consumed.

Al. *In quem usum
tandem?*

For what use pray?

Ch. *Exurendis um-
bris hæreticorum, adeo
ut nuper coacti simus
effodere carbones e vis-
ceribus terre.*

For burning the Souls
of Hereticks, so that
lately we were forced to
dig Coals out of the
Bowels of the Earth.

Al. *Quid? An non
possunt istæ umbræ pu-
niri minore sumptu?*

What? Cannot these
Souls be punished at less
Charge?

Ch. *Sic visum est
Rhadamantho.*

So it seemed good to
Rhadamanthus.

Al. *Ubi Mercatus
eris triremem, unde
remiges parabuntur?*

When you have bought
a Galley, whence will
Rowers be got? Ch.

Ch. *Mæ partes sunt tenere clavum; umbrare - migent, si velintra jicere.*

My Part is to hold the Helm; let the Souls row; if they will pass over.

Al. *At sunt quæ non didicerunt agere remum.*

But there are some which have not learnt to manage an Oar.

Ch. *Nullus est eximius apud me. Et Monarchæ remigant, et Cardinales remigant, quisque suam vicem, non minus quam tenues plebei, si vel didicerint si vel non didicerint.*

None is exempted with me. Monarchs too row, and Cardinals row, every Man his Turn, no less than poor Commoners; whether they have learnt, or have not learnt.

Al. *Fac tu merceris triremem feliciter dextro Mercurio. Ego non remorabor te amplius. Adferam letum nuncium orco; sed heus, heus, Charon.*

See you purchase a Galley cheap by the Favour of Mercury. I will not detain you any longer. I will carry this joyful News to Hell; but so ho, so ho, Charon.

Ch. *Quid est?*

What is the Matter?

Al. *Fac matures reditum, ne turba obruat te mox.*

See you hasten your return, lest the Crowd should overwhelm you by and by.

Ch. *Imo offendes jam plus quam ducenta milia in ripa, præter illas quæ nantant in palude: Tamen properabo quantum licebit: Dic illis me adfuturum mox.*

Nay you will find already more than two hundred Thousand upon the Bank, besides those which are swimming in the Lake: Yet I will hasten as much as possible: Tell them that I will be with them presently.



OPULENTIA SORDIDA.

*****Nde es tam
 * U * exsuccus,qua-
 * si pastus sis
 ***** rore cum ci-
 cadis. Videris mihi
 nihil aliud quam Sy-
 phar hominis.

*****Rom whence are
 * F * you so void of
 * Juice, as if you
 ***** had been fed
 with Dew with the Grass-
 hoppers. You seem to me
 nothing else than the Skin
 of a Man.

B. Apud inferos
 umbra saturantur mal-
 va et porro, at ego vixi
 decem menses ubi ne id
 quidem contigit.

In Hell Ghosts are fed
 with Mallows and Onions,
 but I have lived ten Months,
 where not so much as that
 fell to my Share.

A. Ubinam queso
 te, num abreptus in
 navem galeatam.

Where I pray you, were
 you carried aboard a
 Galley?

B. Nequaquam, sed
 Synodii.

B. No, but at Syno-
 dium.

A. Periclitatus es
 bulimia in tam opu-
 lenta urbe?

Were you in Danger
 by Famine in so rich a
 City?

B. Maxime.

Yes.

A. Quid in causa?
 An deerat pecunia?

What was the Reason?
 Was Money wanting?

OPULENTIA SORDIDA. 143

B. Nec pecunia nec amici, Neither Money nor Friends.

A. Quid erat mali igitur? What was the Misfortune then?

B. Mihi res erat cum Hospite Antronio. I had to do with my Landlord Antronius.

A. Cum illo opulento? With that rich Man?

B. Sed sordidissimo. But very sordid.

A. Narras simile Monstri. You tell me a Thing like a Prodigy.

B. Minime. Sic divites fiunt, qui emergunt e summa inopia. No, So rich Men are, that rise from extreme Poverty.

A. Quid ita libuit commorari tot menses apud talem hospitem? Why had you such a Mind to stay so many Months with such an host?

B. Erat quod alligaret, et sic animus erat tunc. There was something that obliged me, and so my Mind was then.

A. Sed dic obsecro, quo apparatu vivit ille? But tell me I pray you, upon what Provision does he live?

B. Dicam, quandoquidem commemoratione actorum laborum solet esse jucunda. I will tell you, seeing the Relation of past Troubles uses to be pleasant.

144 OPULENTIA SORDIDA.

A. Futura est mihi certe.

It will be so to me certainly.

B. Illud incommodi accessit a celo, cum agerem illic. Boreas spirabat totos tres menses, nisi quod illic nescio quo modo nunquam perseverat ultra octavum diem.

That Inconvenience came from Heaven, when I lived there. The North wind blew whole three Months, but that there I know not how it never continues beyond the eighth Day.

A. Quomodo igitur spirabat totos tres menses?

How then did it blow whole three Months.

P. Sub eum diem mutabat stationem velut ex constituto, sed post octo horas migravit in priorem locum.

About that Day it changed its Station as it were on purpose; but after eight Hours it shifted into its former Place.

A. Ibi opus erat luculento foco tenui corpusculo.

There was need of a bright Fire for a thin Body.

P. Erat satis ignis, si suppetisset copia lignorum. Sed ne nosset Antronius faceret quid impendii heic, exellebat radices arborum ex rusticis insularibus, neglectis ab aliis, idque fere noctu. Ex his nondum bene siccis ignis struebatur, non absque fumo

There was enough of Fire, if there had been Plenty of Wood. But lest our Antronius should be at any charge here, he pulled up the Roots of Trees out of some Grounds in the Islands, neglected by others, and that commonly in the Night. Out of these not yet well dry a Fire was made not without Smoak, sed

OPULENTIA SORDIDA. 145

sed *sine* flamma, non
qui calefaceret, sed
qui præstaret, ne posset
dici *vere* esse nullum
ignem *ibi*. Unicus
autem ignis durabat
totum diem, adeo tem-
peratum erat incen-
dium.

but *without* Flame, not that
would warm, but that
would effect, that it could
not be said *truly* that there
was no Fire *there*. And
one Fire lasted the whole
Day, so moderate was
the Burning.

A. Erat durum hy-
bernare *illic*.

It was hard to Winter
there.

B. Imo erat multo
durius æstivare.

Nay it was much har-
der to Summer.

H. Qui sic?

How so?

B. Quoniam ea do-
mus habebat tantum
pulicum et cimicum,
ut nec licuerit esse qui-
etum interdiu, nec ca-
pere somnum noctu.

Because that House had
so many Fleas and Gnats,
that it was neither pos-
sible to be quiet by
Day, nor take Rest by
Night.

A. Miseras divitias!

Miserable Riches!

B. Præsertim in hoc
genere pecoris.

Especially in this Kind
of Cattle.

A. Oportet fami-
nas esse ignavas *illic*.

The Women must be
ille there.

B. Latitant, nec ver-
santur inter viros: Ita
sit ut *illic* faminae sint
nihil aliud quam fe-
mine. Et ea mini-

They ly hid, nor do
they converse amongst the
Men. so it comesto pass that
there Women are nothing
else but Women; and those
steria

146 OPULENTIA SORDIDA.

*steria defint viris, quæ
solent suppeditari ab
eo sexu.*

*Services are wanting to
the Men, that use to be
supplied by that Sex.*

*A. Sed non pigebat
Antronium tractatio-
nis?*

*But was not Antronius
weary of the Treatment?*

*B. Nihil erat dul-
ce illi educato in his-
modi sordibus præ-
ter lucram: Habita-
vit ubique potius quam
domi, negotiabatur in
omni re: Scis autem
eam urbem esse mer-
curialem præ ceteris.
Ille nobilis pictor exi-
stinavit deplorandum,
si dies abiisset absque
lucra. Antronius de-
plorabat longe magis,
si dies præterisset abs-
que lucro; quod si
quando evenisset, que-
rebat Mercurium domi*

*Nothing was pleasant
to him brought up in such
Nastiness but Gain: He
lived any where rather
than at Home; he traded
in every Thing And
you know that City is bu-
sied in Trade above o-
thers. That noble Pain-
ter thought it a Thing to
be lamented, if a Day
passed without a stroke.
Antronius lamented it
much more, if a Day
passed without Gain, which
if at any Time it happen-
ed, he sought Gain at
Home.*

A. Quid faciebat?

What did he do?

*B. Habebat Cister-
nam in ædibus, ex
more ejus civitatis;
Illic hauriebat ali-
quot situlas aquæ, et
infundebat in vina-
ria vasa. Hec erat
certum lucrum.*

*He had a Cistern in his
House, according to the
Custom of that City. There
he drew some Buckets of
Water, and poured them
into the Wine Vessels.
Here was certain Gain.*

A For

OPULENTIA SORDIDA. 147

A. Fortasse vinum erat a quo vehementius.

Perhaps the *Wine* was too strong.

B. Imo erat plus quam vappa ; nam nunquam emebat vinum nisi corruptum, quo emeret minoris : ne quid ex eo periret, subinde miscebat fæces decem annorum, volvens ac revolvens omnia, quo videretur mustum : Neque enim ille passus fuisset ullam micam facis perire.

Nay it was more than dead drink, for he never bought *Wine* unless it was corrupted, that he might buy it cheaper : lest any of it should be lost, now and then he mixed *Dregs* of ten Years old, rumbling and jumbling all together, that it might seem new *Wine*. For he would not have suffered any Bit of *Dregs* to be lost.

A. At si qua fides medicis, tale vinum gignit calculos vesicæ.

But if any Credit must be given to the *Doctors*, such *Wine* breeds the Stone of the Bladder.

B. Non erant Medici ; nam erat nullus annus in ea domo tam felix, quin unus atque alter periret calculo. Neque ille horrebat funestam domum.

They were not *Doctors* ; for there was no Year in that House so happy, but one, and another died of the Stone. Nor did he dread a mournful House.

A. Non ?

No ?

B. Colligebat etiam vettigal a mortuis ; nec aspernabatur lucellum quamvis exiguum.

He collected also tribute of the dead ; nor did he despise Gain, tho never so small.

A. Dicis furtum,

You speak of Theft.

148 **OPULENTIA SORDIDA.**

B. *Negotiatores vocant* lucrum.

Tradesmen call it Gain.

A. *Quid interea bibebat* *Antronius*?

What in the mean time drunk *Antronius*?

B. *Idem nectar ferme.*

The same *Nectar* commonly.

A. *Non sensit malum.*

Did he perceive no Harm?

B. *Erat durus, qui posset esse vel fenum, et ut dixi, fuerat educatus a teneris annis in talibus deliciis. Existimabat nihil certius hoc lucro.*

He was hard, who could eat even Hay, and, as I said, he had been brought up from his tender Years in such Dainties. He looked upon nothing more certain than this Gain.

A. *Quid ita?*

Why so?

B. *Si supputes uxorem, filios, filiam, generum, operas, et famulas, aiebat domi triginta tria corpora; jam quo dilutius vinum erat, hoc parcius bibebatur, et serius exhauriebatur. Hic subducito mihi, quam non penitendam summam fitula aque addita in singulos dies conficiat in annum.*

If you reckon his Wife, Sons, Daughter, Son-in-law, Work-Folks, and Maids, he maintain'd at Home thirty three Bodies, now by how much the weaker the Wine was, by so much the more sparingly it was drunk, and the later it was drawn off. Here reckon for me, what a considerable Sum a Bucket of Water added for every Day would make in a Year.

A. *O sordes!*

O Sneakingness!

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B. Atqui non minus
compendii redibat ex
pane.

But no less Profit arose
from the Bread.

A. Quo pacto?

How?

B. Emebat vitiatum
triticum, quod alius
noluisset emere: Heic
præfens lucrum sta-
tim: quod emebat mi-
noris. Cæterum medi-
cabatur vitio arte.

He bought *spoild* Wheat
which another would not
buy: Here was present
Gain immediately, be-
cause he bought it cheap-
er. But he cured the
Fault by Art.

A. Qua tandem.

What pray?

E. Est genus argillæ
non dissimile frumento,
quo videmus equos de-
lectari, dum et arro-
dunt parietes, et bibunt
libentius ex lacunis
turbidis ea argilla.
Admiscebat tertiam
partem ejus terræ.

There is a Sort of Clay
not unlike Meal, with
which we see Horses are
pleased, whilst they both
gnaw Walls, and drink
more willingly out of
Ditches muddled with
that Clay. He mix'd a
third Part of that Earth.

A. Est istuc medicari?

Is that curing?

B. Certe vitium tri-
tici minus sentiebatur.
An putas hoc lucrum
quoque aspernandum?
Adde jam aliud stra-
tagema; Subigebat pa-
nem domi nec id cre-
brius etiam æstate,
quam bis in mense.

Certainly the Fault of
the Wheat was less per-
ceived. Do you think
this Gain also to be de-
spised? Add now another
Stratagem: He made his
Bread at home, and that
not oftener, even in Sum-
mer, than twice in a
Month.

A.

150 OPULENTIA SORDIDA.

A. Istuc est apponere lapides non panes.

That is to serve up Stones, not Loaves.

B. Aut si quid est durius lapide. Sed remedium erat paratum huic malo quoque.

Or if any Thing be harder than a Stone. But a Remedy was provided for this Evil too.

A. Quodnam ?

What ?

B. Macerabant fragmenta panis vino immersa Cyathis.

They soaked Pieces of Bread in Wine, being dipped in the Glasses.

A. Labra habebant similes lactucas. Sed ferebant opera talem actionem.

Lips had like Lettices. But did the Work Folks bear with such Treatment ?

B. Primum narro bo apparatus primarum ejus familie, quo divines facilius quomodo Opera tractentur.

First I will tell you the Provision of the principal Persons of his Family, that you may guess the more easily how the Work Folks are treated.

A. Cupio audire.

I desire to hear.

B. Erat nulla Mentio illic de jentaculo: prandium differebatur fere in primam horam a meridie.

There was no mention there of Breakfast. Dinner was put off commonly till the first Hour after Noon.

A. Quamobrem ?

What for ?

B. Antronius paterfamilias expectabatur:

Antronius the Master of the Family was waited
Ce-

OPULENTIA SORDIDA. 151

*Cenabatur interdum
ad decimam Horam.*

*for. We supped sometimes
at the tenth Hour.*

*A. At tu solebas es-
se impatientior inedia.*

*But you used to be more
impatient under fasting.*

*B. Eoque subinde
clamabam ad Orthrogo-
num generum Antro-
nii (nam agebamus in
eodem conclavi) heus
Orthrogone, non cœna-
tur hodie apud Syno-
dos? Respondit com-
mode Antronium ad-
futurum brevi. Cum
viderem nihil appara-
ri, et Stomachus latra-
ret; Heus inquam,
Orthrogone, erit pere-
undum fame hodie?
Excusabat horam, aut
aliquid simile. Cum
non ferrem latratum
stomachi, interpella-
bam occupatum rursus.
Quid futurum est? In-
quam, eritne morien-
dum Fame? Ubi jam
Orthrogonus consump-
sisset omnem tergiver-
sationem, abiit ad fa-
mulos, iussitque men-
sam adornari. Tan-
dem cum nec Antro-
nii rediret, nec quid-
quam appareretur, Or-
throgonus victus meis*

*And therefore now and
then I cried out to Orthrogo-
nus Son in Law of An-
tronius, (for we were in
the same Room) Soho Orthro-
gonus, do they not sup
to Day amongst the Sy-
nodians? He answered
softly, that Antronius
would come presently.
When I saw nothing got
ready and my Stomach bark-
ed; So ho, I say, Orthrogo-
nus, must we perish with
Famine to Day? He alledg-
ed in Excuse the Hour, or
some like Thing. When
I could not bear the bark-
ing of my Stomach, I in-
terrupted him being busy
again. What will become
of us? say I, must we die of
Hunger? When now Or-
throgonus had spent all
his Excuses, he went to the
Servants and ordered the
Table to be spread. At
length when neither An-
tronius returned, nor any
Thing was got ready, Or-
throgonus being prevailed
upon by my Reproaches,
con-*

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*conviciis, descendebat
ad uxorem, socrum,
ac liberos, clamitans,
ut appararent Cœnam.*

went down to his *Wife,*
Mother in Law, and Chil-
dren, crying out that they
should make ready Supper.

A. Nunc saltem ex-
pecto Cœnam.

Now however I expect
the Supper.

B. Ne propera : tan-
dem claudus famulus
prodibat præfectus ei
negotio, non admo-
dum dissimilis Vulca-
no ; insternit mensam
linteo. Ea prima spes
cœnæ. Tandem post
longam vociferationem,
vitrea phiala
afferuntur cum aqua
limpida sane.

Be not hasty : At length
a lame Servant came out
appointed for that Business,
not very unlike Vulcan ;
he covers the Table with a
Cloth. That was the first
Hope of Supper. At last
after long shouting, glass
Vials are brought, with
Water clear indeed.

A. Altera spes Cœnæ.

Another Hope of Supper.

B. Ne propera, in-
quam, rursus post atro-
ces clamores, phiala
plena istius fœculenti
nectaris adfertur.

Do not hasten, I say, a-
gain after fierce Clamours,
a Vial full of that dreggy
Nectar is brought.

A. O bene factum ?

O well done !

B. Sed sine pane.
Nihil periculi adhuc.
Nemo famelicus bibit
tale vinum libens :
Clamatum est iterum
usque ad ravim. Tum
demum ille panis ap-

But without Bread. No-
thing of danger yet. No
hungry Body drinks such
Wine willingly : I shouted
again even to Hoarseness.
Then at last that Bread is
positur

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ponitur, quem *ursus* vix
frangeret *dentibus*.

set on, which a Bear could
scarce break with his Teeth.

A. Certe *jam* con-
sultum est *vite*.

However now provision
is made for Life.

A. Sub multam noc-
tem tandem Antroni-
us venit fere hoc inauf-
picatissimo *proemio*,
ut diceret stomachum
sibi dolere.

Late at Night at last
Antronius comes com-
monly with this most
unlucky Preface, that he
said his Stomach was out
of Order.

Quid mali auspicii
hic ?

What ill Luck was
here ?

B. Quia tunc erat
nihil quod ederetur.

Because then there was
nothing to eat.

A. Dolebat reve-
ra ?

Was it out of Order
indeed ?

Ad eo ut solus de-
voraturus fuerit tres
capos, si quis dedisset
gratis.

So much that he alone
would have eaten three Ca-
pons, if any one would
have given them for no-
thing.

A. Expecto convi-
vium.

I wait for the Feast.

B. Primum patina
cum fabacea farina
apponebatur illi, quod
genus opsonii vendi-
tur illic tenuibus.
Aiebat se uti hoc re-
medio adversus omne
genus morbi.

First a Dish with Bean
Meal was served up for
him, which kind of Victuals
is sold there to the Poor.
He said he used this Remedy
against every kind of
Disease.

A. Quot

154 OPULENTIA SORDIDA.

A. Quot convivæ eratis ?

How many Guests were you ?

B. Interdum octo aut novem. Inter quos erat ille doctus Verpius, quem arbitror non ignotum tibi, et major natu filius.

Sometimes eight or nine. Amongst whom was that learned Man Verpius, whom I think is not unknown to you ; and his elder Son.

A. Quid apponebatur illis.

What was served up to them ?

B. An non satis est frugum hominibus, quod Melchisedech obtulit Abrahæ victori quinque regum ?

Is not that enough for moderate Men, which Melchisedec offered to Abraham the Conqueror of five Kings ?

A. Nihil opsonii igitur ?

Nothing of other Victuals.

B. Erat nonnihil.

There was something.

A. Quodnam ?

What ?

B. Memini nos fuisse novem convivas numero in mensa, cum numerarem non nisi septem foliola lactuce innatantia aceto, sed absque oleo.

I remember we were nine Guests in Number at Table, when I counted but seven little Leaves of Lettice swimming in Vinegar, but without Oil.

A. Dvorabar ille igitur suas fabas scilicet ?

Did he devour then his Beans by himself ?

B. Eme-

OPULENTIA SORDIDA. 155

B. Emerat vix semi-obolo, nec tamen vetabat, si quis assidens proxime vellet gustare; sed videbatur incivile eripere suum cibum languido.

He had bought them for scarce a Farthing, nor yet did he forbid it, if any one sitting next him had a Mind to taste; but it seemed uncivil to take his Victuals from the sick Man.

A. Secabantur folia, quemadmodum proverbium meminit de cumino?

Were the Leaves cut, as the Proverb makes mention of Cumin?

B. Non; sed lactucis absumptis a primoribus, reliqui immergebant panem aceto.

No; but the Lettices being eat up by the chief Persons, the rest dip their Bread in the Vinegar.

A. Quid autem post septem Folia?

But what after the seven Leaves?

B. Quid nisi Caseus clausula conviviorum?

What but Cheese the Conclusion of meals?

A. Hicne erat perpetuus apparatus?

Was this his perpetual Provision.

B. Propemodum; nisi quod interdum, si expertus fuisset Mercurium propitium, eo die erat paulo profusior.

Almost; but that sometimes, if he had found Mercury favourable, that Day he was a little more profuse.

A. Quid tum?

What then?

B. Jubebat tres recentes uvas emi uno

He ordered three fresh Bunches of Grapes to be num-

156 OPULENTIA SORDIDA.

nummulo *eyeo*. *Ea*
res exhilarabat totam
Familiam.

brought with one little
Piece of Money of Brass.
That Things rejoiced the
whole Family.

A. Quidni ?

Why not ?

B. Id duntaxat eo
tempore, cum est summa
vilis uvarum ibi.

That only at that time,
when there is a very great
Cheapness of Grapes there.

A. Proin profunde-
bat nihil extra autum-
num.

Wherefore he spent
nothing out of Autumn.

B. Profundebat.
Sunt illic naviculato-
res, qui hauriunt
quoddam minutum
genus concharum, po-
tissimum e latrinis.
Hi significant certo
clamore quid habeant
venale. Interdum ju-
bebat emi ab his dimi-
dio nummuli, quem
illi appellant Baga-
thinum. Tum vero
dixisset esse nuptias in
ea familia. Nam erat
opus igni, licet perco-
quantur celerrime.
Atque hæc quidem
post caseum loco bel-
lariorum.

He did spend. There
are there Boatmen, who
take a certain little sort
of Shell Fish, chiefly out of
the Sewers. These give
Notice by a certain cry
what they have to sell.
Sometimes he ordered some
to be brought of them for
Half a Piece of Money,
which they call Bagathi-
nus. But then you would
have said that there was
a Wedding in that Family.
For there was need of a
Fire, altho' they be boil'd very
quickly. And these were
indeed after the Cheese
instead of Sweatmeats

A. Bella bellaria
mehercle: Sed nihil

Pretty Sweatmeats in-
deed. But was no Flesh
carnium

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carnium apponebatur *unquam*, aut piscium. serv'd up ever, or Fish?

B. Tandem victus meis clamoribus cepit esse splendidior. Quoties autem volebat videri Lucullus, hi ferme erant missus.

At last being overcome with my Clamour she begun to be more splendid. But as often as he had a Mind to seem a Lucullus, these commonly were his Dishes.

A. Istuc vero lubens audiero.

That indeed I would willingly hear.

B. Primo loco jusculum dabatur, quod illi, nescio ob quam causam, appellant ministram.

In the first place a Broth was given us, which they I know not for what Cause, call Minистра.

A. Lautum opinor.

Dainty I suppose.

B. Conditum his aromatibus. Cacabus admoveatur igni plenus aqua, conjiciunt in eam aliquot fragmenta casei bubulini, qui jam olim induit in saxum. Nam opus est bona securi ad defringendum aliquid. Cum ea fragmenta coeperint solvi tunc aquae, inficiunt eam, ne possit dici mera aqua.

Seasoned with these Spices. A Kettle is set upon the Fire full of Water, they throw into it some Pieces of Cheese made of Cow's Milk, which long before was grown as hard as a Stone; for there is need of a good Ax to break any thing off. When those Fragments begin to be dissolved by the Warmth of the Water, they gave it a Taste, that it cannot be called meer qua.

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qua. *Preparant stomachum hoc jusculo.*

Water. *They prepare the Stomach with this Broth.*

A. *Dignum suis.*

Fit for Swine.

B. *Dein paulum carni de ventre veteris vacæ apponitur, sed elixum ante quindecim dies.*

Then a little Flesh of the Tripe of an old Cow is served up, but boiled fifteen Days before.

A. *Fætet igitur.*

It stinks then.

B. *Maximè, sed remedium adhibetur.*

Yes but a Remedy is applied.

A. *Quodnam ?*

What ?

B. *Dicam, sed vereor ne imiteris.*

I will tell you, but I fear lest you should imitate it.

A. *Scilicet.*

Yes.

B. *Miscent ovum calefactæ aquæ ? eo jure perfundunt carnem ; ita oculi falluntur magis quam nares. Nam fætor erumpit per omnia. Si dies requirit esum piscium, interdum tres auratæ apponuntur, nec hæ magnæ, cum sint septem aut octo convivæ.*

They mix an Egg with warm Water ; with that Sauce they sprinkle the Flesh ; so the Eyes are deceived more than the Nostils. For the Stink breaks through all. If the Day requires the Eating of Flesh, sometimes three Gilt-heads are served up, nor these great ones, when there are seven or eight Guests.

A. *Nihil præterea ?*

Nothing besides.

Ni-

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B. Nihil nisi ille
saxeus Caseus.

Nothing but that *Stoney*
Cheese.

A. Narras mihi
novum Lucullum :
sed qui potuit tam
exilis apparatus suf-
ficere tot convivis,
praesertim relictis nul-
lo jentacula ?

You tell me of a new
Lucullus: But how could
such slender Provision suf-
fice so many Guests, espe-
cially refreshed with no
Breakfast ?

B. Imo ne sis in-
sciens, socrus, nurus,
minor natu filius, fa-
mula et aliquot par-
vuli alebantur ex re-
liquis ejus convivii.

Nay that you may not
be ignorant, a Mother-in-
Law, a Daughter-in-Law,
the Younger Son, a Maid,
an some little ones were
fed out of the Remains of
that Meal.

A. Tu quidem aux-
isti meam admiratio-
nem, non ademisti

You indeed have en-
creased my Admiration,
not taken it away.

B. Vix possum de-
scribere istuc tibi, nisi
prius depinxero or-
dinem convivii.

I can hardly describe
that to you unless first I
paint the Order of the
Feast.

A. Pinge igitur.

Paint it then.

B. Antronius obti-
nebat primum locum,
nisi quod ego sedebam
dexter illi, velut ex-
traordinarius. E re-
gione Antronii Or-
throgonus, Verpius as-
sidebat Orthrogono.
Strategus Natione

Antronius had the first
Place, but that I sat upon
his Right-hand, as an ex-
traordinary Person. O-
ver against Antronius Or-
throgonus; Verpius sat by
Orthrogonus. Strategus by
Nation a Greek by Ver-
Gre-

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*Græcus Verpio Natu
major filius asside-
bat sinister An-
tronio. Si quis con-
viva accessit, locus
dabatur pro dignitate.
Primum erat mini-
mum periculi vel dis-
criminis de jure; nisi
quod fragmenta casei
bubulini natabant in
discis procerum. Cæ-
terum quoddam val-
lum fiebat ex ferme
quatuor phialis vi-
ni aqueaque, ut nemo
posset attingere quod
erat appositum, præ-
ter tres, ante quos
patina stabat; nisi
quis sustinisset esse
impudentissimus, et
transilire septa. Nec
tamen ea patina mane-
bat diu, sed tollebatur
mox ut aliquid super
esset Familia.*

*His eldest Son sat on
the left hand of Antro-
nius. If any Guest came
in, a Place was given him
according to his Worth.
First there was very little
of Danger or Hazard as to
the Broth. But that Pie-
ces of Cheese made of Cows
Milk swum in the Dishes
of the great Folks. But a
certain Rampart was made
out of commonly four Vials
of Wine and Water, that
no body could touch what
was served up, besides three,
before whom the Dish
stood; unless any one
would have endured to be
very impudent, and to leap
over the Hedge. Nor yet
did that Dish stay long, but
was taken away presently,
that something might be
left for the Family.*

A. Quid igitur e-
debant reliqui?

What then did the rest
eat?

B. Deliciabantur suo
more.

They feasted after their
Fashion

A. Qui?

How?

B. Macerabant illum
argillaceum panem vi-
no vetustissime facis.

They soaked that Clay
Bread in Wine of very old
Dregs.

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A. Tale convivium
oportuit esse perbreve?

Such a Feast must have
been very short.

B. Frequenter pro-
lixius hora.

Often longer than an
Hour.

A. Qui potuit?

How could it?

B. Sublatis mox, ut
dixi, quæ non carebant
periculo; caseus ap-
ponebatur, unde erat
nullum periculum, ne
quisquam abraderet
quidquam escario cul-
tello. Illa præclara
fæx manebat, et suus
cujusque panis. At-
que fabule miscebantur
tuto inter hæc bel-
laria. Interim Senatus
Fæminarum prande-
bat.

These Things being
taken away presently, as
I say, which did not want
Danger, the Cheese was set
on, from whence there was
no Danger, lest any one
should scrape any Thing
with an eating Knife. That
famous Dress staid, and e-
very one's Bread. And
Stories were mixed safely
amongst these sweet Meats.
In the mean Time the Par-
liament of Women dined.

A. Quid Operæ in-
terim?

What did the Work folks
in the mean Time.

B. Habebant nihil
commune nobiscum;
prandebant ac cæna-
bant suis horis?

They had nothing com-
mon with us; they dined
and supped at their own
Hours.

A. Verum cujus-
modi apparatus?

But of what Sort was the
Provision?

B. Istuc est tuum
divinare?

That is your Part to
guess.

A. At

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A. At hora vix sufficit Germanis in jentaculum, taxundem in merendam, jeshuihora in prandium; duæ horæ in Cenam, ac nisi expleantur asfatim eleganti vino, bonis carnibus ac piscibus, deserunt Patro num, ac fugiunt in bellum.

B. Cuique genti est suus mos. Itali impendunt minimum gulæ, realunt pecuni- am quam voluptatem: Et sunt sobrii natura quoque, non solum in- stituto.

A. Nunc profecto non miror te rediisse nobis tam exilem, sed demiror te rediisse om- nino vivum, præsertim cum assuevisses antea capis, perdicibus, tur- tibus et phasianis.

B. Plane perieram, nisi remedium reper- tum fuisset.

A. Res male agi- tur, ubi est opus tot remediis.

But an Hour hardly suf- fices the Germans for Breakfast, as much for Drinking, an Hour and a Half for Dinner, two Hours for Supper, and unless they be filled plen- tifully with fine Wine, good Flesh and Fish, they forsake their Master, and fly into the War.

Every Nation has its own Way. The Italians bestow very little upon the Throat, they had ra- ther have Money than Pleasure; and they are sober by Nature too, not only by Custom.

Now truly I do not wonder that you are re- turned to us so thin, but I wonder that you are re- turned at all alive: espe- cially when you were accustomed before to Ca- pons, Partridges, Pigeons and Pheasants.

I had certainly perished, unless a Remedy had been found out.

The Matter will managed, where there is need of so many Remedies.

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B. Effeceram ut quarta pars pulli elixi daretur mihi jam languescenti, in singula convivia.

A. Nunc incipies vivere.

B. Non admodum, Exiguus pullus emebatur, ni multum impenderetur; cujusmodi sex non sufficerent uni Polono boni Stomachi in Jentaculum. Nec dabant cibum empto, ne esset quid impendii. Quare ala aut poples enecti macie, et semivivi coquebatur. Jecur dabatur filio Orthrogoni infanti. Mulieres autem ebibebant jus semel atque iterum, nova aqua infusa subinde. Itaque poples veniebat ad me siccior pumice; et insipidior quovis putri ligno. Jus erat nihil nisi mera aqua.

A. Et tamen audio genus avium esse illic copiosissimum, et elegans et vile.

I had prevailed that a fourth Part of a Pullet boiled should be given me now languishing, for every Meal.

Now you will begin to live.

Not very much. A small Pullet was bought, lest much should be expended; of which Sort six would not suffice one Polander of a good Stomach, for Breakfast. Nor did they give Meat to it when bought, that there might not be any Thing of Charge. Wherefore a Wing or a Leg of it mortified with Leanness, and Half alive was boiled. The Liver was given to the Son of Orthrogonus an Infant. But the Women supp'd of the Broth once and again, new Water being poured on now and then. Wherefore the Leg came to me dryer than a Pumice Stone, and more insipid than any rotten Wood. The Broth was nothing but meer Water.

And yet I hear that Fowl is there very plentiful, and fine and cheap.
H B E F

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B. Est prorsus, sed pecunia est carior illis.

It is indeed, but Money is dearer to them.

A. Dedisti satis pænarum, etiamsi occidisses Romanum Pontificem, aut si minxisses ad sepulchrum divi Petri.

You have suffered Punishment enough, altho' you had killed the Roman Pontiff, or if you had pissed against the Sepulchre of St. Peter.

B. Sed audi reliquum fabule. Scis esse in quaque hebdomade quinque dies, quibus vescimur carnibus.

But hear the rest of the Story. You know there are in every Week five Days, upon which we eat Flesh.

A. Nimirum.

Yes.

E. Itaque emebant duntaxat duos pullos : die Jovis fingeabant se oblitos emere, ne vel apponerent totum pullum eo die, vel aliquid superesset.

Wherefore they bought only two Pullets. On Thursday they pretended they forgot to buy one, lest either they should serve up a whole Pullet that Day, or something should be left

A. Næ iste Antro-nius superat Plautinum Euctionem. Sed quo remedio consulabas vitæ piscariis diebus.

Truly that Antronius out-does Plautus's Euclio. But by what Remedy did you provide for Life on Fish-Days ?

B. Dederam negotium cuidam amico, ut emeret tria ova mihi meo ere in lingu-

I gave a Charge to a certain Friend, that he should buy three Eggs for me with my own Money for
los

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los dies, duo in prandium, unum in cœnam. Sed heic quoque fœminæ pro recentibus carne emptis supponebant semiputria. Ut crederem præclare mecum actum, si esset unum ex tribus quod posset edi. Tandem emeram et utrem purioris vini mea pecunia : cœ erum mulieres effracta sera, intra paucos dies exorbuerunt, Antronio non almodum irato.

A. Itane nullus erat illic, quem miseresceret tui ?

B. Miseresceret ? Imo vilebar illis quispam gluto et belluo, qui unus devorarem tantum ciborum. Itaque Orthrogonus admonerat me subinde, haberem rationem ejus regionis ; et consulere meæ incolumitati ; et commemorerat aliquot nostras, quibus edacitas conciliasset illic aut mortem, aut aliquem gravissimum morbum.

every Day, two for Dinner, one for Supper. But here likewise the Women for fresh ones: dear bought, put me half rotten ones. That I thought they dealt well with me, if there was one of three that could be eaten. At length I bought likewise a Cagg of purer Wine with my own Money: but the Women having broken the Lock, in a few Days drunk it off, Antronius not being very angry.

Ay, was there none there that pitied you ?

Pitied ? Nay I seemed to them some Glutton, and a Gormandizer, who alone devoured so much Meat. Therefore Orthrogonus advised me now and then, to have a Regard to that Country, and take care of my Security: and he mentioned some of our Country men, upon whom Gluttony had brought there either Death, or some very grievous Distemper. When he saw me prop up my poor Body with some Dainties

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Cum is videret me ful-
cire corpusculum! qui-
busdam deliciis, quas
Pharmacopola vendi-
tant illic ex pineis
nucleis, aut peponum
melonumque, fractum
et assiduis laboribus,
et inedia, et jam etiam
morbo, subornat me-
dicum amicum mihi ac
familiarem, ut per-
suadeat moderationem
victus. Egit hoc me-
cus diligenter; mox-
que sensi subornatum,
nec respondi tamen.
Cum ageret idem me-
cum accuratius, nec
faceret finem admo-
nendi. Dic mihi, in-
quam, egregie vir, lo-
queris isthuc serio an
joco? Serio inquit.
Quid igitur suades ut
faciam. Abstine a
cenis in totum; et
adde vino, ut mini-
mum, dimidium a-
que. Risi præclarum
consilium. Si cupis me
extinctum esset mors
cui corpusculo, et
raro et exili et subti-
lissimis spiritibus, ab-
stinere vel semel a
cæna. Habeo id com-
pertum toties ipsa re,

which the *Apothecaries* sell
there of Pine-kernels, or
of Cucumbers, and Melons,
being broke both with
continual *Fatigues* and
Fasting, and now also with
a *Distemper*, he procures a
Doctor, a Friend to me and
Acquaintance, to persuade
me to a *Moderation* of Diet.
He treated upon this with
me diligently, and pre-
sently I perceived he was
put upon it, yet I did not
answer. When he treated
upon the same Thing with
me more accurately, and
did not make an End of
advising me. Tell me say
I, excellent Sir, do you
say those Things in Earnest
or in Jest? In Earnest, says
he. What then do you ad-
vise me to do? Abstain
from Suppers altogether;
and add to your Wine, at
least, half Water. I
laught at his famous Ad-
vice. If you desire to have
me dead, it would be
Death to this poor Body
both thin and spare and
of very subtle Spirits, so
abstain but once from sup-
per. I have found that so
often by Experience, that I
have no Mind to try again.
And what do you think

ut non libeat experiri iterum. Quid autem censes futurum, si sic pransus temperem a cæna ? Et jubes aquam addi tali vino ? Quasi non præstaret bibere puram aquam nuam sæculentam. Nec dubito quin Orthrogonus jasset te loqui hæc. Medicus subrit, ac mitigavit consilium. Non loquor hæc, inquit, doctissime Gilberte, quod arceam te a cænis in totum ; licebit gustare ovum, et bibere semel, sic enim ipse vivo. Ovum coquitur in cenam, capio inde dimidium vitelli, do reliquum filio, mox hausto semicyatho vini, studeo in multam noctem.

A. Num Medicus prædicabat isthæc vera.

B. Verissima. Nam ipse ambulans forte per viam redibam a sacro, et comes admonuerat medicum habitare illic ; libuit videre illius regnum, erat autem dominicus

would be, if when I have so dined I should abstain from Supper? And do you order Water to be added to such Wine? As tho' it were not better to drink pure Water than dreggy. Nor do I doubt but Orthrogonus bid you say this. The Dr. smiled and qualified his Advice. I do not say these things, quoth he, wise learned Gilbert, that I would restrain you from Suppers altogether ; you may taste an Egg, and drink once ; for so I my self live. An Egg is boiled for Supper. I take from thence half of the Yoke : I give the rest to my Son, by and by having drunk half a Glass of Wine, I study till late at Night.

Did the Doctor say those things truly ?

Very truly. For I my self walking by chance along the Street, was coming from Prayers ; and my Companion had told me that the Doctor lived there ; I had a Mind to see his Kingdom : and it was the

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dies: *Pulsavi fores, aperte sunt, ascendi, offendo medicum prandentem cum filio, et eodem famulo: apparatus erant duo ova, nihil praterea.*

Lord's Day: I knocked at the Door, it was opened: I went up. I find the Doctor dining with his Son, and the same his Servant. The Provision was two Eggs, nothing besides.

A. *Homines oportuit esse exsangues.*

The Men must have been void of Blood.

B. *Imo ambo erant pulchre habito corpore, vivido ac rubido colore, lenis oculis.*

Nay both were of a good like Body; of a lively and a ruddy Colour, with cheerful Eyes.

A. *Est vix credibile.*

It is scarce credible.

B. *At ego narro compertissima. Nec ille solus vivit ad istum modum, sed complures alii, et clari imaginibus, et re laura. Polyphagia et Polyposia, crede mihi, est res consuetudinis, non naturæ. Si quis assuescat paulatim, proficiet eo tandem, ut faciat idem quod Milo, qui absumpsit totum bovem eodem die.*

But I tell you things I know very well. Nor does he alone live after that Manner, but many others both nobly descended, and of a good Estate. Much Eating and much Drinking, believe me, is a thing of Custom, not Nature: If any one would use himself by degrees, he would improve to that degree at last, that he might do the same that Milo did, who eat up a whole Ox in the same day.

A. *Immortalem Deum! Si licet tueri va-*

Immortal God! if it be possible to maintain letu-

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letudinem tam parvo victu, quantum impendiorum perit Germanis, Anglis, Danis et Polonis.

one's Health with so little Victuals, how much Charge is lost by the Germans, English, Danes, and Poles.

B. Plurimum haud dubio, et quidem non sine gravi detrimento tum valetudinis, tum ingenii.

Very much no doubt, and indeed not without grievous Prejudice both to the Health, and also to a Man's Parts.

A. Sed quid obstabat quo minus ille victus suffecerit tibi?

But what hindered that that Diet would not suffice you?

B. Quia assueveram diversis, et erat serum jam mutare consuetudinem; quanquam exiguitas ciborum non tam offendebat me quam corruptio. Duo ova poterant sufficere, si fuissent recens nata: cyathus vini erat satis, nisi rapida fœx daretur pro vino: Dimidium panis aluisset, nisi argilla daretur pro pane.

Because I had been accustomed to different Things, and it was too late then to change a Custom; altho' the small Quantity of the Victuals did not so much offend me as the Corruption. Two Eggs might have sufficed, if they had been new laid: A Glass of Wine was enough, but that dead Dregs was given me for Wine: Half a Loaf would have fed me, but that Clay was given me for Bread.

A. Antronium esse adeo sordidum in tantis opibus!

That Antronius should be so sordid in so much Wealth!

B. Arbitror ejus centum non fuisse an-

I believe his Estate was not less than eighty thou-

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tra octoginta millia ducatorum. Nec erat ullus annus, quo lucrum mille ducatorum non accederet, ut dicam parcissime.

and Duckets, Nor was there any Year, in which the Gain of a thousand Duckets was not added to it, to speak very sparingly.

A. Sed non juvenes illi, quibus hæc parabantur, utebantur eadem parsimonia?

But whether or no did the young Men, for whom this was provided, use the same Frugality?

B. Utebantur, sed domi duntaxat, foris liguiebant, scortabantur, ludebant alea. Cumque pater gravaretur impendere reyantium in gratiam honestissimorum convivarum, juvenes perdebant interdum sexaginta ducatos una nocte alea.

They did use it; but at home only, abroad they fared daintily, whored, played at Dice, and whereas the Father thought much to expend a Farthing on the Account of the most honourable Guests, the young Fellows lost sometimes sixty Duckets in one Night at Dice.

A. Sic solent perire que corraduntur sordibus: Verum incolumis e tantis periculis, quo te confers?

So that uses to be lost, which is scraped together by Covetousness. But now that you are escap'd out of so great Dangers, whither do you betake your self?

B. Ad vetustissimum contubernium Gallorum, sarturus quod dispendii sartum est illic.

To a very old Club of French-men, to make up what Loss I suffer'd there.



DILUCULUM.

A. **H**ODIE volebam
te conveniſſe,
ſed negabaris eſſe do-
mi.

B. Non mentiti
ſunt omnino. Non
eram quidem tibi, ſed
eram tum mihi maxi-
me.

A. Quid enigmatiſ
eſt iſtud ?

B. Noſti illud ve-
tus proverbium. Non
dormio omnibus. Nec
jocus Naſica fugit te,
cui volenti inviſere
familiarem Ennium,
cum ancilla juffu he-
ri, negaſſet eſſe domi ;
Naſica ſenſit et diſcef-
ſit. Ceterum ubi En-
nius viciffim ingreſſus
domum Naſicae, roga-
ret puerum num eſſet

TO Day I was deſi-
rous to have met
with you, but you were
denied to be at home.

They did not lye alto-
gether. I was not indeed
for you, but I was
then for my ſelf very
much.

What Riddle is that ?

You know that old
Proverb, I do not ſleep
for all Men : Nor does the
Jeſt of Naſica ſcape you,
to whom deſirous to viſit
his Friend Ennius, when
the Maid by the Order of
her Maſter, denied that he
was at home ; Naſica per-
ceived it, and departed.
But when Ennius in his
Turn entering the Houſe
of Naſica, asked the Boy
H 5 intus,

intus, *Nasica* clama-
vit de conclavi, in-
quiens non sum do-
mi. *Quumque* En-
nius agnita voce dix-
isset, impudens, non
agnosces te loquentem?
Imo, inquit *Nasica*,
tu impudentior, qui
non habes fidem mi-
hi, cum ego credide-
rim tuæ Ancillæ.

A. Eras fortassis oc-
cupatior.

B. Imo suaviter
otiosus.

A. Rursum torques
ænigmate.

B. Dicam igitur
explanate. Nec di-
cam ficum aliud quam
ficum.

A. Dic.

B. Altum dormie-
bam.

A. Quid ais? At-
qui octava hora præ-
terierat jam, cum sol
furgat hoc mense ante
quartam.

whether he was within.
Nasica shouted from the
Parlour, saying I am not
at Home. And when En-
nius knowing his Voice,
said, you impudent Fel-
low, do not I know you
speaking? Nay, says *Nasi-
ca*, you are more impu-
dent, who do not give
Credit to me, whereas I
trusted your Maid.

You were perhaps busy.

Nay sweetly idle.

Again you trouble me
with a Riddle.

I will tell you then
plainly. Nor will I call
a Fig any thing else than
a Fig.

Tell me.

I was fast asleep.

What say you? But
the eighth Hour had pas-
sed then, whereas the Sun
riseth this Month before
the fourth.

B. Libe.

B. Liberum est soli
per me quidem surge-
re vel media nocte,
modo liceat mihi dor-
mire usque ad satieta-
tem.

It is free for the Sun
for me indeed to rise even
at Midnight, so that it be
allowed me to sleep to Sa-
tisfaction.

A. Verum utrum
istuc accidit casu, an
est Consuetudo?

But whether did that
happen by chance, or is it
a Custom?

B. Consuetudo pro-
fus.

Custom entirely.

A. Atqui consuetu-
do rei non bonæ est
pessima.

But the Custom of a
Thing not good is very
bad.

B. Imo nullus som-
nus est suavior quam
post solem exortum.

Nay no Sleep is pleasan-
ter than after the Sun is
risen.

B. Qua hora tan-
dem soles relinquere
lectum?

What Hour I pray do
you use to leave your
Bed?

B. Inter quartam
et nonam.

Betwixt the fourth and
the ninth.

B. Spatium satis
amplum. Reginae vic-
tor horis comuntur,
sed unde venisti in ist-
am consuetudinem?

Time long enough.
Queens hardly are so ma-
ny Hours a dressing, but
how came you into that
Custom?

B. Quia solemus
proferre convivium, lu-
tus, et jocos in mul-
tam noctem. Pensa-

Because we use to pro-
long Feasts, Games, and
Jests till late at Night.
mus

mus id dispendii matutino somno.

We make up that Loss by Morning Sleep.

A. *Vix unquam vidi hominem perditius prodigum te.*

I scarce ever saw a Man more perniciously prodigal than you.

B. *Videtur mihi parsimonia magis quam profusio. Interim nec absumo candelas, nec detero vestes.*

It seems to me Frugality rather than Prodigality. In the mean time I neither consume Candles, nor wear Clothes.

A. *Præpostera frugalitas quidem servare vitrum ut perdas gemmas. Ille Philosophus aliter sapuit, qui rogatus quid esset pretiosissimum, respondit tempus. Porro cum constet diluculum esse optimam partem totius diei, tu gaudes perdere quod est pretiosissimum in pretiosissima re.*

Preposterous Frugality indeed to save Glass that you may lose Jewels. That Philosopher was otherwise minded, who being asked what was the most precious thing, answered Time. Moreover since it is agreed that the Morning is the best Part of the whole Day, you love to lose what is the most precious in the most precious thing.

B. *An hoc perit, quod datur corpusculo.*

Is that lost, which is given to the Body?

A. *Imo detrahitur corpusculo, quod tum suavissime afficitur, maximeque vegetatur, cum reficitur temperativo moderatoque somno, et corroboratur matutina vigilia.*

Nay it is taken from the Body, which then is most sweetly affected, and most of all recruited, when it is refreshed with seasonable and moderate Sleep, and is strengthened with Morning Watching. B. Sed

B. Sed est dulce dormire.

But it is pleasant to Sleep.

A. Quid potest esse dulce sentienti nihil?

What can be pleasant to one that perceives nothing.

B. Hoc ipsum est dulce sentire nihil molestiæ.

This very Thing is pleasant to perceive nothing of Trouble.

A. Atqui sunt feliciores isto nomine, qui dormiunt in sepulchris. Nam nonnunquam insomnia sunt molestia dormienti.

But they are more happy in that Respect, who sleep in their Graves; for sometimes Dreams are troublesome to a Man asleep.

B. Aïunt corpus saginari maxime eo somno.

They say that the Body is fattened most of all with that Sleep.

A. Ista est saginagium non hominum. Animalia quæ parantur epulis recte saginantur. Quorsum attinet homini accersere obesitatem, nisi ut incedat onustus graviore sarcina? Dic mihi, si haberes famulum, utrum malles obesum, an vegetum, et habitum ad omnia munia?

That is the fattening of Dormise not of Men. Animals that are prepared for Feasts are rightly fattened. What signifies it for a Man to procure Fatness, but that he may go loaded with a heavier Pack? Tell me, if you had a Servant, whether you had rather have him Fat, or lively and fit for all Services?

B. Atqui non sum famulus.

But I am not a Servant.

A. Sat est mihi
quod malles mini-
strum aptum officiis
quam bene saginatum.

It is enough for me
that you had rather have
a Servant fit for Service,
than well fattened.

B. Plane malle.

Indeed I had rather.

A. At Plato dixit
animum hominis esse
hominem, corpus esse
nihil aliud quam do-
micilium aut instru-
mentum. Tu certe
fateberis, opinor, ani-
mum esse principalem
portionem hominis,
corpus ministrum ani-
mi.

But Plato said that the
Soul of a Man is the Man,
that the Body is nothing else
than a House or Instru-
ment. You however will
confess, I suppose, that the
Soul is the principal Part of
Man, the Body the Servant
of the Mind?

B. Esto si vis.

Let it be so if you will.

A. Cum tibi nolles
ministrum tardum ab-
domine, sed malles
agilem et alacrem, cur
paras ignavum et o-
besum ministrum ani-
mo.

Since you would not have
a Servant heavy with a
great Belly, but had rather
have one nimble and
brisk, why do you provide
a lazy and fat Servant for
the Mind?

B. Vincor veris.

I am overcome with
Truth.

A. Jam accipe ali-
ud dispendium. Ut ani-
mus longe præstat cor-
pori, ita fateris opes
animi longe præcellere
bona Corporis.

Now bear another Loss.
As the Mind far excels the
Body, so you confess that
the Riches of the Mind far
excel the good things of
the Body.

B. Dicis.

B. Dicis probabile.

You say what is likely.

A. Sed inter bona animi, sapientia tenet primas.

But amongst the good things of the Mind, Wisdom has the first Place.

B. Fateor.

I confess.

A. Nulla pars diei est utilior ad parandam hanc, quam diluculum, cum sol exoriens novus adfert vigorem et alacritatem omnibus, discutitque nebulas consuetas exhalari e ventriculo que solent obnubilare domicilium Mentis.

No Part of the Day is more useful for the getting of this, than the Morning, when the Sun rising fresh brings Vigour and Briskness to all things, and dissipates the Fumes that use to be exhaled out of the Stomach, which are wont to cloud the Habitation of the Mind.

B. Non repugno.

I do not say nay.

A. Nunc supputa mihi quantum eruditionis possis parare tibi illis quatuor horis, quas perdis intempestivo somno.

Now reckon up for me how much Learning you might get to your self in those four Hours, which you loose in unseasonable Sleep.

B. Multum profecto.

Much indeed.

A. Expertus sum plus effici in studiis, una hora matutina, quam tribus pomeridianis, idque nullo detrimento corporis.

I have experienced that more is done in one's Studies, in one Hour in the Morning, than in three in the Afternoon, and that with no Damage to the Body.

B. Audivi.

I have heard so.

A. Deinde reputa illud ; si conferas in summam jacturam singulorum dierum, quantum cumulus sit futurus.

Then consider that ; if you cast up into a sum the Loss of every Day, how great a Mass it will be.

B. Ingens profecto.

A huge one truly.

A. Qui profundit gemmas et aurum temere, habetur prodigus et accipit tutorem ; qui perdit hæc bona tanto pretiosiora, nonne est multo turpius prodigus.

He that squanders away Jewels and Gold rashly, is reckoned a Prodigal, and receives a Guardian ; he that throws away these good things so much more precious, is not he much more scandalously prodigal.

B. Sic apparet, si perpendamus rem recta ratione.

So it appears if we examine the Matter by right Reason.

A. Jam expende illud quod Plato scripsit, nihil esse pulchrius, nihil amabilius sapientia, quæ si posset cerni corporeis oculis, excitaret incredibiles amores sui.

Now consider that which Plato writ, that nothing is more beautiful, nothing more lovely than Wisdom, which if it could be seen with bodily Eyes, would raise incredible Love of it self.

B. Atqui illa non potest cerni.

But that cannot be seen.

A. Fateor, corporeis oculis, verum cernitur oculis animi,

I confess, with bodily Eyes, but it is seen with the Eyes of the Mind, que

quæ est potior pars hominis, et ubi est incredibilis amor, ibi oportet adfit summa voluptas, quoties animus congregitur cum tali amica.

which is the better Part of Man; and where there is incredible Love, there must be the greatest Pleasure, as oft as the Mind confers with such a Mistress.

B. Narras verisimile.

You say what is likely.

A. Ito nunc et commuta somnum imaginem mortis, cum hac voluptate, si videtur.

Go now and change Sleep, the Image of Death, for this Pleasure, if it seems good.

B. Verum interim nocturni lusus pereunt.

But in the mean time Nightly Sports are lost.

A. Perdit plumbum bene, qui vertit in aurum. Natura tribuit noctem somno. Exoriens sæl revocat cum omne genus animantium, tum præcipue hominem ad munia vite. Qui dormiunt, inquit Paulus, dormiunt nocte; et qui sunt ebrii, sunt ebrii nocte. Proinde quid est turpius quam, cum omnia animantia expergiscantur cum sole, quedam etiam saluent eum nondum apparentem, sed adven-

He loses Lead well, who turns it into Gold. Nature has given the Night for Sleep. The rising Sun calls upon both every Kind of Living Creatures, and especially Man, to the Offices of Life. They who sleep, says Paul, sleep in the Night; and they who are drunk, are drunk in the Night. Therefore what is more scandalous than when all animals awake, with the Sun, some also salute him not; yet appearing, but coming with singing; when the Elephant adores the rising Sun, that
tantem

tantem cantu; cum elephantus adoret orientem solem, hominem stertere diu post exortum solis? Quoties ille aureus splendor illustrat tuam cubiculum, nonne videtur exprobrare dormienti, stulte, quid gaudes perdere optimam partem vite tue? Non luceo in hoc ut dormiatis abiditi, sed ut invigiletis honestissimis rebus. Nemo accendit lucernam, ut dormiat, sed ut agat aliquid operis: Et nihil aliud quam stertis ad hanc lucernam pulcherrimam omnium?

A. Declamas belle.

Man should snore a long time after the Rising of the Sun? As often as that Golden Splendor enlightens your Bed-chamber, does it not seem to upbraid you sleeping, thou Fool, why dost thou love to lose the best Part of thy Life? I do not shine for this, that you may sleep in private, but that you may mind the most honourable things. No Body lights a Candle that he may sleep, but that he may do some Work: And dost thou nothing else but snore by this Candle, the finest of all?

You declaim prettily.

B. Non belle, sed vere. Age non dubito quin audiveris frequenter illud Hesiodum, parsimonia est sera in fundo.

Not prettily, but truly. Well I doubt not but you have heard frequently that of Hesiod, sparing is too late in the Bottom.

A. Frequentissime nam vinum est optimum in medio dolio.

Very frequently, for Wine is the best in the middle of the Cask.

B. Atqui prima pars in vita nimirum adolescentia est optima.

But the first Part in Life to wit Youth is the best.

A. Pro-

A. Profecto sic est.

Truly so it is.

B. At diluculum est hoc diei, quod adolescentia vite. An non faciunt igitur stultæ, qui perdunt adolescentiam nugis, matutinas horas somno?

But the Morning is that to the Day, which Youth is to Life. Do not they do therefore foolishly, who lose their Youth in Trifles, their Morning Hours in Sleep?

A. Sic apparet.

So it appears.

B. An est ulla possessio, quæ sit conferenda cum vita hominis?

Is there any Possession, that is to be compared with the Life of Man?

A. Ne universa gazæ quidem Persarum.

Not all the Treasure indeed of the Persians.

B. An non odisses hominem vehementer, qui posset ac vellet decurtare vitam tibi malis artibus ad aliquot annos?

Would you not hate the Man very much, who could and would shorten your Life for you by evil Arts for some Years?

A. Ipse mallem eripere vitam illi.

I had rather take his Life from him.

B. Verum arbitror peiores et nocentiores, qui volentes reddunt vitam breviorē sibi.

But I think them worse and more mischievous, who voluntarily make Life shorter to themselves.

A. Fateor si qui tales reperiuntur.

I confess, if any such are found.

B. Repe-

B. Reperiuntur ? Imo
omnes *similes tui faciunt* id.

Found ? *Nay all like*
you do that.

A. Bona Verba.

Good Words.

B. Optima. *Reputa sic cum tuo animo, nonne Plinius videtur dixisse rectissime, vitam esse vigiliam, et hominem vivere hoc pluribus horis, quo maiorem partem temporis impenderit studiis. Somnus enim est quædam mors. Unde et fingitur venire ab inferis, et dicitur Germanus mortis ab Homero. Itaque quos somnus occupat, nec censentur inter vivos, nec inter mortuos, sed tamen potius inter mortuos.*

Very good. *Think this with your Mind, does not Pliny seem to have said very rightly, that Life is a Watch, and that Man lives so many the more Hours, by how much the greater Part of his Time he spends in his Studies. For Sleep is a Sort of Death, From whence also it is pretended to come from Hell, and is call'd the Brother German of Death by Homer. Wherefore those whom Sleep seizeth are neither thought amongst the Living, nor amongst the dead, but yet rather amongst the Dead.*

A. Ita videtur cerni.

So it seem indeed.

B. Nunc subducio
rationem mihi, quantum
portionem vitæ
refecent sibi, qui singulis
diebus perdunt tres
aut quatuor horas
soma no.

Now cast up the Account for me, how great a Part of Life they cut off from themselves, who every Day lose three or four Hours in Sleep.

A. Video

A. Video immen-
sam summam.

I see an immense Sum.

B. Nonne haberes
Alchymistam pro deo,
qui posset adjicere de-
cem annos summæ
vitæ, et revocare pro-
vectiorem ætatem ad
vigorem adolescentiæ?

Would not you reckon
the *Alchymist* for a God,
that could add ten Years to
the Sum of your Life, and
call back advanced Age to
the Vigour of Youth?

A. Quid ni habe-
rem?

Why should I not reck-
on him so?

B. Sed potes præ-
stare hoc tam divi-
num beneficium tibi.

But you may do this so
divine a Benefit to your
self.

A. Qui sic?

How so?

B. Quia mane est a-
dolescentiæ diei, juven-
tus fervet usque ad
meridiem. Mox viri-
lis ætas, cui succedit
vespera pro senectâ ;
occlusus excipit vespere-
ram, velut mors diei.
Parimonia autem est
magnum vestigial sed
nunquam majus quam
hic. An non igitur
adjunxit sibi ingens
lucrum, qui desit per-
dere magnam partem
vitæ, eamque optimam.

Because the Morning is
the Youth of the Day,
Youth keeps warm 'till
Noon. By and by the
manly Age, after which
comes the Evening for old
Age, Sun-set succeeds the
Evening, as the Death of
the Day. And Frugality
is a great Revenue, but no
where greater than here.
Has not he therefore pro-
cured to himself a huge
Gain, who has ceased to
lose a great Part of his
Life, and that the best.

A. Prælicas vera.

You say true.

B. Pro-

B. Proinde eorum querimonia videtur admodum impudens, qui accusant naturam, quod finierit vitam hominis tam angustis spatjis, cum ipsi sponte amputent sibi tantum ex eo quod datum est. Vita est longa satis cuique, si dispensetur parce. Nec est mediocris profectus, si quis gerat queque suo tempore. A prandio vix sumus semihomines, cum corpus onustum cibis aggravat mentem. Nec est tutum evocare spiritus ab officina stomachi, peragentes officium concoctionis ad superiora, multo minus a cœna. At homo est totus homo matutinis horis, dum corpus est habile ad omne ministerium, dum alacer animus viget, dum omnia organa mentis sunt tranquilla et serena, dum particula divine aure spirat, ut ait ille, accipit suam originem et rapitur ad honesta.

Wherefore their Complaint seems very impudent, who accuse Nature, for having bounded the Life of Man within so narrow a Compass, when they of their own Accord cut off from themselves so much of that which was given them. Life is long enough for every one, if it be disposed of sparingly. Nor is it a mean Proficiency, if a Man does every Thing in its Time. After Dinner we are scarce half Men when the Body loadened with Meat oppresses the Mind. Nor is it safe to call off the Spirits from the Work house of the Stomach, performing the Office of Concoction to the upper part, much less after Supper. But a Man is wholly Man in the Morning Hours, whilst the Body is fit for all Service, whilst the chearful Mind is vigorous, whilst all the Organs of the Mind are quiet and serene, whilst the Particle of divine Air breaths, as a certain one says, and has a Tincture of its Original, and is carried out to honourable Things.

A. Tu concionaris
quidem eleganter.

You preach indeed
finely.

B. Faber ærarius ob
vile lucellum surgit
ante lucem, et amor
sapientiæ non potest
expergefacerere nos, ut
audiamus saltem solem
evocantem ad inestimabile
lucrum. Medici
fere non dant pharmacu-
cum nisi diluculo, illi
norunt aureas horas
ut subveniant Corpori,
nos non norimus eas ut
locupletemus et fane-
mus animum? Quod si
hæc habent leve pon-
dus apud te, audi
quid illa cælestis sapi-
entia apud Solomo-
nem loquatur. Qui
vigilaverint ad me,
inquit, mane invenient
me. In mysticis psal-
mis, quanta commen-
datio matutini tempo-
ris? Mane Propheta
extollit misericordiam
domini, mane ejus
vox auditur, mane
ejus deprecatio prave-
nit Dominum. Et apud
Lucam Evangelistam
populus expetens sani-
tatem et doctrinam a
domino, confluit ad il-

A. Brazier for poor
Gain rises before Light,
and the Love of Wisdom
cannot awake us, that we
may hear at least the Sun
calling us up to inestimable
Gain. Doctors common-
ly give not Physick but
in the Morning; they
know the golden Hours,
to relieve the Body, do not
we know them to enrich
and cure the Mind? But
if these things have little
Weight with you, hear
what that heavenly Wis-
dom with Solomon says.
They that watch for me,
says she, in the Morning
shall find me. In the my-
stical Psalms how great is
the Commendation of the
Morning Time? In the
Morning the Prophet ex-
tols the Mercy of the
Lord: in the Morning his
Voice is heard: in the
Morning his Prayer pre-
vents the Lord. And in
Luke the Evangelist, the
People desiring Health and
Instruction from the Lord,
flocks in to him in the
Morning. Why do you sigh?

lum mane. Quid suspiras?

A. Vix teneo lacrymas, cum subit quantam jacturam vite fecerim.

I scarce refrain from Tears, when I think how great a Waste of Life I have made.

B. Est supervacaneum discruciaci ob ea, quæ non possunt revocari, sed tamen possunt sarciri posterioribus curis. Incumbe huc igitur potius quam facias jacturam futuri temporis quoque inani deploratione præteritorum.

It is needless to be tormented for those things, which cannot be recalled, but yet may be cured by future Care. Apply yourself to this therefore, rather than make a Waste of the Time to come too by a vain lamenting of what is past.

A. Mones bene, sed diutina consuetudo jam fecit me sui juris.

You advise well, but long Custom has now brought me under its Dominion.

B. Phy! Clavus pellitur clavo, consuetudo vincitur consuetudine.

Puh! a Nail is driven out by a Nail, Custom is overcome by Custom.

A. At durum est relinquere ea quibus diu assueveris.

But it is hard to leave those things to which you have been long used.

A Initio quidem, sed diversa consuetudo primum lenit eam molestiam, mox ver-

At the beginning indeed, but a different Custom first mitigates that Trouble, by and by turns it in-

tit

tit in summam voluptatem, ut non oporteat te pænitere brevis molestia

to the greatest Pleasure, that you ought not to be concerned for a short Trouble.

A. Vereor ut succedat.

I am afraid it will not succeed.

B. Si esses septuagenarius, non retraherem te a solitis, nunc vix egressus es decimum septimum annum, opinor. Quid autem est, quod ista ætas non possit vincere, si adsit modo promptus animus.

If you were seventy Years old, I would not take you off from what you were used to, now you are scarce pass'd the seventeenth Year, I believe. And what is it which that Age cannot conquer, if there be but a ready Mind?

A. Quidem aggrediar, conaborque, ut fiam Philologus ex Philypno.

Truly I will attempt it, and endeavour, that I may become a Philologer, of a Lover of Sleep.

B. Si feceris id, scio satis, post paucos dies, et gratulaberis serio tibi, et ages mihi gratias, qui monuerim.

If you do that, I know well enough, after a few Days, both you will rejoice in earnest to your self, and give me Thanks, who advised you to it.





COLLOQUIUM SENILE.

Eusebius, Pampirus, Polygamus Glycion.

Eu. **Q**Uas novas aves video hic? nisi animus fallit me, aut oculi prospiciunt parum, video tres veteres congeriones meas confidentes, Pampirum, Polygamum et Glycionem.

WHat new Birds do I see here? Unless my Mind deceives me, or my Eyes discern but little, I see three old Companions of mine sitting together, Pampirus, Polygamus and Glycion.

Pa. Quid tibi vis cum vitreis oculis fascinatur? Congredere propius Eusebi.

What do you mean with your Glass Eyes, you Wizzard? come nearer Eusebius.

Po. Salve Eusebi multum exoptate.

God save you Eusebius much long'd for.

G'y. Sit bene tibi optime vir.

May it be well with you very good Sir!

Eu. Una salute salvetur omnes. Quis Deus aut casus felicior deo conjunxit nos? Nam

In one Salutation God save you all. What God or Chance more lucky than a God has join'd us? For

nemo

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nemo nostrum vidit
alium jam quadragin-
ta annis, opinor. Mer-
curius non potuisset
contrahere nos in unum
melius suo caduceo.

none of us has seen another
now this forty Years, I
think Mercury could not
have brought us together
better with his Rod.

Q. Quid agitis hic ?

What are you doing here ?

Pa. Sedemus.

We are sitting.

En. Video, sed qua
de causa ?

I see, but for what
Cause ?

Po. Operimur cur-
rum, qui debebat nos
Antuerpiam.

We are waiting for a
Coach, that should carry us
to Antwerp.

Eu. Ad mercatum ?

To the Mart ?

Po. Scilicet ; sed spec-
tatores magis quam
negotiatores.

Yes ; But Spectators
more than Traders.

Eu. Et nobis est iter
eodem. Verum quid
obstat, quo minus
eatis ?

And we are travelling to
the same Place. But what
hinders that you do not
go ?

Po. Nondum con-
venit cum aurigis.

We are not yet agreed
with the Coachmen.

Eu. Difficile genus
hominum : sed vis-
ne ut imponamus
illis ?

A hard kind of Men.
But are you willing that
we should impose upon
them ?

Po. Liberet si lice-
ret.

I 2

It would please me if
it could be

Eu. Si-

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Eu. Simulemus nos
velle abire simul pe-
dibus.

Let us pretend *that* we
will go together on Foot.

Po. Credant citius can-
cros volaturos, quam
nos tam grandes con-
secturos hoc iter pe-
dibus.

They would believe
sooner that Crabs would
fly than that we so El-
derly should dispatch this
Journey on Foot.

Gl. Vultis rectum
ac verum consilium?

Would you have right
and true Advice.

P. Maxime.

Yes.

Gl. Illi potant, quo
diutius faciunt id, hoc
plus periculi erit, necu-
bi deiciant nos in
lutum.

They are drinking, the
longer they do that, so
much the more Danger
will there be, lest some
where they throw us into
the Dirt.

Po. Oportet venias
admodum diluculo, si
velis aurigam sobrium.

You must come very
early, if you would have a
Coachman sober.

Gl. Quo perve-
niamus maturius Ant-
werpiam, stipulemus
currum nobis qua-
suer solis. censeo
cautillum pecunie con-
veniens. Hoc dam-
num pensabitur mul-
tis commoditatibus?
sedeimus commodius,
ac transigemus hoc iter
suavissime in tua fa-
bula.

That we may come the
sooner to Antwerp, let us
hire a Coach for us four a-
lone. I think that so lit-
tle Money is to be despi-
sed. This Loss will be
made up by many Conve-
niences. We shall sit more
conveniently, and shall pass
this Journey most sweetly
in mutual Stories.

Po. Gly

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Po. Glycion suadet recte.

Glycion advises right.

Gl. Transegi. Conscendamus. Vah ! nunc libet vivere, postea. quam contigit mihi videre sodales olim carissimos, ex tanto intervallo.

I have bargain'd. Let us go in. Oh ! Now I have a Mind to live, after it has happened to me to see Companions formerly very dear, after so long an Interval.

Eu. Ac Videor mihi repubescere.

And I seem to my self to grow young again.

Po. Quot annos supputatis, ex quo convivimus Lutetie.

How many Years do you count it, since we lived together at Paris.

Eu. Arbitror non pauciores quadraginta duobus.

I think no fewer than forty two.

Po. Tum videbamur omnes aequales.

Then we seem'd all of an Age.

Eu. Ita eramus ferme, aut si erat quid discriminis erat perpusillum.

So we were almost, or if there was any thing of Difference, it was very little.

Pa. Ac nunc quanta inequalitas ? Nam Glycion habet nihil senii, et Polygamus queat videri hujus aevi.

But now how great is the Inequality ? For Glycion has nothing of old Age, and Polygamus might seem his Grand-Father.

E. Profecto sic res habet: Quid rei in causa,

Truly so the thing is, What thing is the Occasion.

I 3

Pa.

192 COLLOQUIUM SENILE.

Pa. Quid? *Aut hic cessavit ac restitit in cursu, aut ille antevertit.*

What? *Either he has loitered and stopped in the Race, or the other has outrun him.*

Eu. Ohe! *anni non cessant, quantumvis homines cessent.*

Oh! *Years do not loiter, how much soever Men may loiter.*

Po. Dic bona fide *Glycion, quot annos numeras?*

Tell me *in good Faith Glycion, how many Years do you reckon?*

Gly. Plures quam *Ducates.*

More than *Ducats.*

Po. Quot tandem?

How many at *last?*

Gl. Sexaginta *sex.*

Sixty six.

Po. Sed quibus artibus *romeratus es senectutem? nam neque canities, neque rugosa cutis adest. Oculi vident, series dentium utrinque videt: Color est vividus corpus succulentum.*

But by what *Arts* have you kept off *old Age*, for neither *Hoariness*, nor a wrinkled *Skin* is yet come upon you. *The Eyes* are brisk, the *Row of Teeth* on each *Side* is neat, the *Colour* is lively and the *Body* full of *Blood*.

Gl. Dicam *meis artes, modo tu narres nobis vicissim tuas artes, quibus accelerasti senectutem.*

I will tell my *Arts*, so be you tell us again your *Arts*, by which you have hastened on *old Age*.

Po. Recipio me facturum. Dic igitur

I undertake that I will do it. Tell us then, which

COLLOQUIUM SENILE. 193

quo contulisti te re-
lictæ Lutetia?

ther did you betake your
self after you left Paris?

Gly. Recta in pa-
triam. Commoratus
illis fere annum, cæpi
dispicere de eligendo ge-
nere vitæ. Quam
rem ego credo habere
non leve momentum
ad felicitatem. Cir-
cumspectiebam quid
facereret aliquam,
quid fecit.

Directly into my Country:
Having staid there almost
a Year I begun to consider
about choosing a Way of
Life. Which Thing I be-
lieve to have no small mo-
ment towards Happiness:
I considered what suc-
ceeded with any one, what
did otherwise.

Po. Miror fuisse
tibi tantum mentis,
cum nihil fuerit nu-
gacius te Lutetiæ.

I wonder you had so
much Sense, whereas no-
thing was more trifling
than you at Paris.

Gl. Tum ætas fe-
rebat: Et tamen o-
bone, non gessi omnem
rem hic meo Marte.

Then my Age allow'd
it; and yet good Sir, I
did not manage the whole
Affair here by my own
Conduct

Po. Mirabar.

I wondered.

Gl. Priusquam ag-
grederer quidquam,
adliquaendam e civi-
bus grandem natu,
prudensissimum longo
usu rerum, et proba-
tissimum testimonio to-
tius civitatis, ac meo
judicio felicissimum
erat.

Before I attempted any
Thing, I went to one of
the Citizens, elderly, very
wise by long Experience
in Affairs, and very well
approved of by the Testimo-
ny of the whole City,
and in my Judgment very
happy too.

194 COLLOQUIUM SENILE.

Eu. Sapiebas.

You were wise.

Gl. Usus hujus consilio duxi uxorem.

Using his Advice I married a Wife.

Po. Pulchre dotatam ?

With a good Fortune ?

Gl. Mediocri dote : Ea res cessit mihi plane ex animi sententia.

With a moderate Fortune : That Thing fell out to me truly according to my Heart's Desire.

Po. Quot annos natus eras tum ?

How many Years old were you then ?

Gl. Ferme viginti duos.

Almost twenty two.

Po. O felicem te !

O Happy you !

Gl. Non debeo totum hoc fortune, ne quid erres.

I do not owe all this to Fortune, do not mistake.

Po. Qui sic ?

How so ?

Gl. Dicam, alii diligunt priusquam diligant. ego delegi judicio, priusquam diligerem. Et tamen duxi hanc magis ad posteritatem, quam ad voluptatem. Vixi cum ea suavissime non plures scito annos.

I will tell you, others love before they choose, I chose judiciously before I loved, and yet I married her more for Issue than for Pleasure. I lived with her most pleasantly no more than eight Years.

Po. Re-

COLLOQUIUM SENILE 195

Po. Reliquit or-
bum?

Did she leave you Child-
less?

Gl. Imo duo filii,
totidemque filiae su-
persunt.

Nay two Sons, and as
many Daughters survive
her.

Po. Vivisne pri-
vatus, an fungeris
magistratu?

Do you live a private
Person, or do you bear any
office?

Gl. Est mihi pub-
licum munus. Ma-
jora poterant contingere,
verum delegi hoc
mihi, quod haberet
tantum dignitatis, ut
vindicaret me a con-
temptu, ceterum mini-
me obnoxium molestis
negotiis. Ita nec est
quod quisquam obji-
ciat me vivere mihi.
Et est unde dem o-
peram amicis quoque
nonnunquam: conten-
tus hoc ambii nihil
magis: verum gessi
magistratum sic ut
dignitas accreverit il-
li ex me. Ego duco
hoc pulchrius quam
sumere mutuo digni-
tatem ex splendore
muneris.

I have a publick Office.
Greater Places might have
fallen to me, but I chose this
for myself, becaute it had
so much of Honour, that it
would secure me from Con-
tempt, but not at all liable
to troublesome Business. So
there is no Reason that
any one should object that
I live for my self. And
I have it in my power to
be serviceable to my Friends
to sometimes: content with
this I sought no more:
but I bore my Office, so
that Dignity accrued to it
from me. I reckon this
handsomer than to borrow
Dignity from the splendour
of an Office.

En. Nihil verius.

Nothing more true.

196 COLLOQUIUM SENILE.

Gl. Sic consensui inter meos cives carus omnibus.

Thus I grew old amongst my Citizens dear to all.

Eu. Istuc est difficillimum, cum dictum sit non abs re, eum qui habet neminem inimicum, nec habere quonquam amicum; et invidiam esse semper comitem felicitatis.

That is very hard, seeing it has been said not without Reason, that he who has no Body his Enemy, has not any one his Friend; and that Envy is always the Companion of Happiness.

Gl. Invidia solet comitari insignem felicitatem. Mediocritas est tuta. Et hoc fuit mihi perpetuum studium, ne compararem quid mei commodi ex incommodis aliorum. Ingressi memet nullis negotiis, sed præcipue continui me ab his, quæ non poterant suscipi sine offensa multorum. Itaque si amicus erat juvandus, benefacio illi sic, ut parem nullum inimicum mihi hac de causa. Et si quid simultatis orrum iuravit alicunde, aut lenio purgatione, aut extinguo officiis, aut patior intermori dissimulatione? absineo

Envy uses to attend upon extraordinary Happiness: A Mean is safe. And this was my constant Care, not to procure to my self any Advantage by the Disadvantages of others. I thrust my self into no Business, but especially kept my self from that which could not be undertaken without the Offence of many. Wherefore if a Friend is to be assisted, I befriend him so, that I procure no Enemy to my self upon that account. And if any Difference arise on any Hand, I either soften it by clearing my self, or quash it by Kindnesses, or suffer it to die away by taking no Notice. I abstain always from Contention, which if it happen, I had rather seem-

COLLOQUIUM SENILE. 197

semper a contentione ;
 quæ si inciderit, ma-
 lo facere iacturam rei
 quam amicitiae. In
 cæteris ago quendam
 Mitionem, arrideo
 omnibus : saluto et
 resaluto benigniter
 repugno nullius animo-
 Damno institutum aut
 factum nullus : prese-
 ro me nemini : quod
 velim taceri, credo ne-
 mini : non scrutor
 aliorum arcana, et si
 forte novi quid, nun-
 quam effutio. Aut
 taceo de his qui non
 sunt praesentes, aut
 solum amice ac civi-
 liter. Magna pars si-
 mulacrum inter homi-
 nes nascitur ex intem-
 perantia linguae. Nec
 excito nec alo alienas
 similitudines. Sed ubi-
 cunque oportunitas de-
 tur, aut exlinguo, aut
 mitigo. His rationi-
 bus hactenus vitavi in-
 vidiam, et alui bene-
 volentiam meorum ci-
 vium.

suffer the Loss of Money
 than Friendship. In other
 things I act a Mitio, I
 smile upon all Men ; I sa-
 lute and resalute kindly.
 I oppose no Man's Inclina-
 tions. I condemn the Usage
 or Action of no Man, I
 prefer my self before no Bo-
 dy : What I would have
 concealed I trust to no
 Body. I examine not into
 other Mens Secrets, and if
 by chance I know any
 Thing I never blab it. I
 either hold my Tongue
 of those who are not present,
 or speak friendly and civil-
 ly. A great Part of the
 Quarrels amongst Men a-
 rises from the Intempe-
 rance of the Tongue. I
 neither excite nor promote
 other Men's Quarrels. But
 wheresoever an Opportuni-
 ty is given, I either put an
 End to them, or lessen them.
 By these Means hitherto I
 have avoided Envy, and
 preserved the Good Will of
 my Citizens.

Pa. Non sensisti
 celibatum gravem !

Did you not find a
 single Life troublesome ?

Gl. Nihil

198 COLLOQUIUM SENILE.

Gl. Nihil unquam accidit mihi quidem acerbius in vita morte uxoris, ac optassem vehementer, illam con- senescere una mecum, et frui communibus, liberis ; sed quando visum est aliter su- peris, judicavi sic ex- pedire magis utrique ; neq; putavi causam cur discruciarem me inani luctu, præsertim cum is nihil prodes- set defunctæ.

Po. Nunquamne in- cessit libido repetendi matrimonii, præferrim cum istud cessisset fe- liciter ?

Gl. Incessit libido sed duxeram uxorem causa liberorum ; non duxi rursus causa li- berorum.

Po. At est mise- rum culare solum to- tas noctes.

Gl. Nihil est dif- ficile volenti . Tum cogita quantas commo- ditates ex libatu ha-

Nothing ever happened to me indeed more bitter in all my Life, than the Death of my wife : And I could have wished mightily that she might have grown old together with me, and en- joy'd our common Chil- dren ; but since it seemed otherwise to God, I judged it so to be better for both : neither did I think there was any cause why I should torment my self with vain Mourning ; especially since that would do no good to the deceased.

Had you never a desire to marry again ; especially since it fell out luckily ?

I had a Desire ; but I had married a Wife for the Sake of Children ; I did not marry again for the Sake of Children.

But it is miserable to lie alone whole Nights.

Nothing is difficult to one that is willing. Then consider how great Advan- tages a single Life has,
 bears

COLLOQUIUM SENILE. 199

beat. Quidam decerpunt ex omni re, si quid incommodi inest: Qualis ille Crates videtur fuisse, cujus titulo fertur Epigramma colligens mala vite. Istud proverbium placet his, optimum non nasci. Metrodorus arridet mihi magis decerpens undique, si quid boni inest. Nam sic vita fit dulcior. Et ego induxi animum sic ut orderim vel expetam nihil vehementer. Ita fit ut si quid boni contingat, non efferrar aut inolesciam, si quid decedat non admodum crucier.

Do. Ne tu es Philosophus sapientior Thalete ipso, si quidem potes istud.

Gl. Si quid ægritudinis obortum est animo, ut vita mortalium fert multa hujusmodi, ejicio ex animo protinus, sive sit ira ex offensa, sive quid aliud factum indigne.

Some take out of every thing, if any Inconveniency is in it: Such as that Crates seems to have been, under whose Name goes an Epigram, collecting the Evils of Life. That Proverb pleases them, 'tis best not to be born. Metrodorus pleases me more, gathering from all Sides, if any good be in a Thing. For so Life becomes more pleasant. And I have brought my Mind to that, that I hate or desire nothing very much. So it comes to pass, that if any good happen to me, I am not elated or insolent, if any thing is lost, I am not much troubled.

Truly you are a Philosopher wiser than Thales himself, if indeed you can do that.

If any Thing of Trouble arises in my Mind, as the Life of Mortals produces a great many Things of this kind, I cast it out of my Mind immediately, whether it be Anger from any Offence, or any Thing else done unworthily.

Po. At

200 COLLOQUIUM SENILE.

PO. At sunt quædam injuriæ quæ moveant stomachum vel placidissimo: Et tales sunt frequenter offensus famulorum.

GL. Patior nihil resistere in animo: Si queam mederi, medeor, sin minus, cogito sic, quid proderit me ringi, re habitura nihilo melius? Quid multis? patior ut ratio impetret hoc a me mox, quod tempus paulo post impetraret a me. Certe est nullus dolor animi tantus quem patiar ire cubitum meum.

EN. Nihil mirum si tu non senescis, qui sis tali animo.

GL. Atque adeo ne rectorem quid apud amicos, cavi cum primis, ne committerem quid flagiti, quod posset esse probris vel mihi vel meis liberis; nam nihil est inquietius animo conscientio sui male. Quod si quid culpe sit ad-

But there are some Injuries which would raise Resentment even in the meekest Man: And such are frequently the Offences of Servants.

I suffer nothing to settle in my Mind: If I can cure it, I do cure it: But if not, I think thus what will it signify for me to be vexed, the Thing being like to be nothing the better? What needs many Words? I suffer Reason to obtain that of me presently, which Time a little after would obtain of me. However there is no Trouble of Mind so great which I suffer to go to Bed with me.

No wonder if you do not grow old, who are of such a Mind.

And accordingly that I may not conceal any Thing with my Friends, I took care especially not to commit any Crime, which might be a Scandal either to me or my Children; for nothing is more restless than a Mind conscious to it self of any Thing that is bad. But if any

missum

COLLOQUIUM SENILE. 201

missum, non eo cubi-
tum, priusquam re-
conciliaro me Deo
Convenire bene cum
Deo est fons vere
tranquillitatis: Nam
qui vivunt sic homi-
nes non possunt noc-
ere his magnopere.

*Fault be committed, I do
not go to Bed, before I re-
concile my self to God.
To agree well with God is
the Fountain of true Tran-
quillity. For they who
live so, Men cannot hurt
them much.*

Fu. Num quando
metus mortis cruciat
te?

*Whether at any time
does the Fear of Death
torment you?*

Gl. Nihilo magis
quam dies nativitatis
macerat: Scio mori-
endum. Ista sollicitudo
fortassis adimat mihi
aliquot dies vite, cer-
te possit adjicere ni-
hil. Itaque committo
hanc totam curam
Deo. Ipse curo nihil
aliud quam ut vivam
bene suaviterque.

*No more than the Day
of my Birth troubles me.
I know I must die: That
Trouble perhaps would take
away from me some Days
of my Life, however it
could add nothing. Where-
fore I commit this whole
Care to God. I mind no-
thing else but that I may
live well and pleasantly.*

Pa. At ego senesce-
rem radio, si dgerem
tot annos in eadem
urbe, etiamsi contin-
gat vivere Romæ.

*But I should grow old
with weariness, if I should
live so many Years in the
same City, although it
should appear to me to
live at Rome.*

Gl. Mutatio loci
qui em habet nomi-
hil voluptatis, vero
ut peregrinationes

*The Change of Place
indeed has something of
Pleasure; but as travelling
into foreign Countries
long.*

202 COLLOQUIUM SENILE.

longinquæ addunt prudentiam fortasse, ita habent plurimum periculorum. Videor mihi obire totum orbem tutius in Geographica tabula, neque videre paulo plus in historiis, quam si volitarem viginti totos annos, ad exemplum Ulyssis, per omnes terras marique. Habeo prædiolum, quod abest non plus quam duobus millibus passuum ab urbe. Ibi fio rusticus ex urbano nonnunquam. Atque recreatus ibi, redeo novus hospes in urbem: Nec saluto ac salutor aliter quam si renavigassem ex insulis nuper inventis.

En. Non adjuvas valetudinem pharmacis?

Gl. Mihi nihil rei cum medicis. Nec incidi venam unquam, nec devoravi cataportia, nec hausi potiones. Si quid lassitudinis oboritur, propello malum moderatione victus, aut rusticatione.

gives prudence perhaps, so has it very much Danger. I seem to my self to pass over the whole World more safely in a Map, and not to see a little more in Histories, than if I roved about twenty whole Years after the Example of Ulysses, through all Lands and Seas. I have a little Estate which is distant no more than two thousand Paces from the City. There I become a Countryman of a Citizen sometimes. And being refresh'd there, I return a new Guest into the City; nor do I salute and am saluted otherwise, than if I had sail'd back from the Islands lately found out.

Do not you support your Health by Physick.

I have nothing to do with the Doctors. I have neither opened a Vein at any time, nor swallowed Pills, nor drunk Potions. If any Languor arises, I remove the Evil by a Moderation of Diet, or living in the Country.

Eu.

COLLOQUIUM SENILE. 203

Eu. Nihilne tibi
cum studiis ?

Have you nothing to
do with Studies ?

Gl. Est ; nam in
his est præcipua ob-
lectatio vitæ. Verum
oblecto, non macero
me his. Siquidem stu-
deo vel ad volupta-
tem, vel ad utilitatem
vitæ, non autem ad
ostentationem. A cibo
aut pascor literatis fa-
bulis, aut adhibeo lec-
torem. Nec unquam
incumbo libris ultra
horam. Tum surgo,
et arrepta testudine
vel cantillo obambu-
lans paulisper in cu-
biculo, vel repeto
mecum quod legerim,
et si congerro est in
promptu, refero ; mox
redeo ad librum.

I have ; for in these is
the chief *Diversion* of my
Life. But I divert, not
torment my self with
them. For I study either
for Pleasure, or for the
Convenience of Life, and
not for *Ostentation*. After
Meat I am either cheared
with learned Stories, or I
employ a Reader. Nor do
I ever mind my Books a-
bove an Hour. Then I
rise, and taking up my Fid-
dle, I either play whilst I
walk a little in my Cham-
ber, or I run over with
my self what I have read,
and if a Companion be
at Hand, I relate it to
him ; by and by I return
to my Book.

Eu. Dic bona fide,
sentis nulla incommoda
senectutis, quæ fe-
runtur esse plurima ?

Tell me in good Truth
do you perceive no Inconve-
niences of old Age, which are
reported to be very many.

Gl. Somnus est ali-
quanto deterior, nec
est memoria perinde
tenax, nisi infixero
aliquid. Liberavi me-
am fidem, exposui vo-
luntas meas magicas ar-

My Sleep is something
worse, nor is my Memory
so tenacious, unless I fix
any thing in it. I have
discharged my Credit, I
have related to you my
magical Arts, whereby I
res,

204 COLLOQUIUM SENILE.

*tes quibus alo meam
juventutem. Nunc re-
ferat Polygamus pari
fide, unde collegeris
tantum senii.*

*keep up my Youth. Now
let Polygamus relate with
the like Faithfulness, how
he contracted so much old
Age.*

Po. Equidem ce-
labo nihil tam fidos
fodales.

Truly I will conceal no-
thing from so faithful
Companions.

Eu. Narrabis etiam
taciturnis.

You will tell it too to
those that will hold their
Tongues.

Po. Cum agerem
Lutetiæ ipsi nostis
quam non abhorruerim
ab Epicuro.

When I lived at Paris,
you your selves know how
far I was from disliking
Epicurus.

Eu. Sane meminimus,
sed arbitrabamur te
relicturum istos mores
una cum adolescentia
Lutetiæ.

Indeed we do remember,
but we thought that you
would leave those Manners
together with your Youth
at Paris.

Po. Ex multis quas
adamaram illic, ab-
duxi unam mecum
domum, eamque gra-
vidam.

Of many which I had
loved there, I carried one
with me home, and her
with Child.

Eu. In paternas
ædes?

Into your Father's
House?

Po. Recta? sed
mentitus eam esse
conjugem cujusdam a-
mici mei, qui ventu-
rus esset mori.

Directly, but pretend-
ing that she was the Wife
of a certain Friend of
mine, who would come
by and by. Eu.

COLLOQUIUM SENILE. 205

Eu. Credidit Pater
id ?

Did your Father be-
lieve it ?

Po. Imo *olfecit*
rem intra quatridu-
um. Mox fuere seva
jurgia. Nec tamen
temperabam interim
ab conviviis, ab alea,
ceterisque malis arti-
bus. Quid multis ?
Cum pater non faceret
finem objurgandi, ne-
gans se velle alere
tales gallinas domi,
ac subinde minitans
abdicationem, verti
solum, et demigravi
alio cum mea gallina.
Ea genuit mihi ali-
quot pullos.

Nay he *smelt out the*
Matter within four Days.
Presently there was cruel
Scolding. Nor yet did I
abstain in the mean time
from Feasts, from Dice,
and other bad Arts. What
needs many Words? When
my Father would not make
an End of scolding, deny-
ing that he would keep
such Hens at home, and
now and then threatening
to discard me; I ran a-
way, and removed to ano-
ther Place with my Hen.
She brought me some
Chickens.

Gl. Unde res suppe-
tebat ?

Where had you Mo-
ney ?

Po. Mater dabat
nonnihil furtim, ac
preterea plus satis
aris alieni conflatum
est.

My Mother gave me
something by *Stealth*, and
besides more than enough
of Debt was contracted.

Eu. Reperiebantur
tam fatui, ut crede-
rent tibi ?

Were there any found
so foolish as to trust
you ?

Po. Sunt qui cre-
dant nulli libentius.

There are those who
trust none more willingly.
Pa.

206 COLLOQUIUM SENILE.

Pa. Quid tandem ?

What at last ?

Po. Tandem cum pater serio pararet abdicationem, amici intercesserunt, et composuerunt, hoc bellum his legibus, ut ducerem uxorem nostratam, et repudiarem Gallam.

At last when my Father in earnest was preparing to disinherit me, Friends interceded and made up this Difference upon these Terms, that I should marry a Woman of our own Country, and divorce my French Woman.

Eu. Erat uxor ?

Was she your Wife ?

Po. Verba futuri temporis intercesserant, sed congressus præsentis temporis accesserat.

Words of the future Time had passed betwixt us, but a Rencontre of the present Time had been added to them.

Eu. Qui licuit igitur divertere ab illa ?

How could you then part from her ?

Po. Post rescitum est, esse meæ Gallæ maritum Gallum, unde subduxerat se priorem.

Afterwards it was known that my French-woman had a Husband a Frenchman, from whom she had withdrawn her self long before.

Eu. Habes ergo Uxorem nunc ?

Have you therefore a Wife now ?

Po. Non nisi hanc octavam.

But this Eighth.

Eu. Octavam ! Non dictus es Polygamus

An Eighth ! You were not called Polygamus with-

COLLOQUIUM SENILE. 207

*sine augurio. For-
tasse omnes decesserunt
steriles.*

*out Augury: Perhaps they
all died barren.*

*Po. Imo nulla non
reliquit aliquot catu-
los domi mee.*

*Nay every one left some
young Ones in my House.*

*Eu. Ego malim tot
gallinas, quæ ponerent
ova mihi domi. Non
tædet polygamie?*

*I had rather have as ma-
ny Hens, that might lay
Eggs for me at Home. Are
you not weary of marrying
so often?*

*Po. Adeo tædet ut
si hæc octava morere-
tur hodie, ducerem
nonam perendie. Imo
hoc male habet me,
quod non liceat habere
binas aut ternas, cum
unus gallus possideat
tot gallinas.*

*I am so weary, that if
this Eighth should die to-
Day, I would marry a
ninth the next Day after to-
Morrow. Nay this vexes
me, that it is not lawful to
have two or three, when
one Cock has so many
Hens.*

*Eu. Equidem haud
miror, si parum pin-
guisti, quodque college-
ris tantum senii: Nam
nihil accelerat senec-
tutem æque quam im-
modice atque intempe-
stive computationes,
impotentes amores mu-
lierum, et immoderata
salacitas. Sed quis
alio Familiam?*

*Truly I do not wonder,
if you are not fat, and
that you have contracted
so much of old Age: For
nothing hastens on old Age
so much as excessive and
unseasonable drinking, ex-
travagant Love of Women,
and immoderate Wanton-
ness. But who maintains
your Family?*

Po. Me-

228 COLLOQUIUM SENILE.

Po. *Mediocris res
accessit ex obitu pa-
rentum, et laboratur
gnaviter manibus.*

*A small Estate came to
me by the Death of my
Parents, and I work hard
with my Hands.*

Eu. *Desivisti igitur
a literis.*

*You have deserted there-
fore from Letters.*

Po. *Plane ab equis,
quod aiunt, ad asinos;
ex heptatechno fac-
tus faber monotechnus.*

*Indeed from Horses, as
they say, to Asses; of a
Man of seven Arts I am be-
come a Workman of one Art*

Eu. *Miser!*

Poor Man!

Po. *Nunquam vixi
celebs ultra decem dies,
semperque nova nupta
expulit veterem luctum.
Habetis summam
vitæ meæ bona si e.
Atque utinam Pampi-
rus narret nobis quo-
que fabulam suæ vitæ,
qui portat ætatem
belle satis. Nam, ni
fallor, est grandior
me duobus aut tribus
annis.*

*I never lived a single
Man above ten Days, and
always a new married
Wife expelled my old Sor-
row. You have the Sum
of my Life in good earnest.
And I with Pampyrus
would tell us too the Story
of his Life, who bears
Age well enough. For,
unless I am mistaken, he
is elder than me by two
or three Years.*

Pa. *Dicam equi-
dem, si vobis vacat
audire tale somnium.*

*I will tell you indeed,
if you are at Leisure to
hear such a Dream.*

Eu. *Imo erit vo-
luptas audire.*

*Nay it will be a Plea-
sure to hear it.*

Pa.

Pa. Ubi rediſſem domum, ſtatim ſenex pater cœpit urgere me, ut amplecterer aliquod genus vitæ, unde non nihil quaſtus accelleret rei familiari: Ac poſt longam conſultationem, negotiato placuit.

Po. Miror hoc genus vitæ arriſſe poſſimum.

Pa. Eram natura ſitiens cognoscendi novas res, varias regiones, urbes, linguas, ac mores hominum. Negotiatio videbatur maxime appoſita ad id: Ex quibus naſcitur prudentia.

Po. Sed miſera, videlicet quæ ſit emendæ plerumque magnis malis.

Po. Sic eſt. Itaque pater numeravit ſatis amplam fortæ, ut auſpicarer negotiationem. Simulque uxor cum magna dote ambiebatur, ſed ea

When I had returned home, immediately my aged Father begun to urge me to embrace ſome Way of Life, whereby ſomething of Increase might accrue to our Eſtate: And after long Conſultation, Merchandiſe pleaſed me.

I wonder that this kind of Life pleaſed you eſpecially.

I was by Nature greedy of knowing new Things, divers Countries, Cities, Languages, and Manners of Men. Merchandiſe ſeemed the moſt appoſite to that Purpoſe: From which Things ariſeth Prudence.

But miſerable, to wit what is to be bought for the moſt part with great Evils.

So it is. Wherefore my Father gave me a good large Stock, that I might begin my Merchandiſe. And at the ſame Time a Wife with a great Fortune was courted, but of that
for.

210 COLLOQUIUM SENILE.

*forma, quæ psterat
commendare vel in-
dotatam.*

*Beauty, which might re-
commend one even with-
out a Fortune.*

Eu. Successit?

Did it succeed?

*Pa. Imo priusquam
redirem domum, et
fors et usura periit.*

*Nay before I returned
Home, both Principal and
Use was gone.*

*Eu. Naufragio for-
tasse.*

By Shipwreck perhaps.

*Pa. Plane naufra-
gio, nam impigimus
in scopulum pericu-
losiorem quavis Malea.*

*Plainly by Shipwreck,
for we struck upon a Rock
more dangerous than any
Malea.*

*Eu. In quo mari
occurrit iste scopu-
lus? aut quod nomen
habet?*

*In what Sea occurs
that Rock? Or what
Name has it?*

*Pa. Non possum
dicere mare; sed sco-
pulus est infamis exi-
tiis multorum. Lati-
ne dicitur alea; quo-
modo vos Græci no-
minetis nescio.*

*I cannot tell the Sea;
but the Rock is infamous
for the Ruin of many. In
Latin it is called Alea;
how you Greeks Name it
I know not.*

Eu. O te stultum!

O you Fool!

*Pa. Imo pater stul-
tior, qui crederet tan-
tam summam adole-
scenti.*

*Nay my Father was
more foolish, who trusted
so great a Sum to a young
Man.*

Gi. Quid

COLLOQUIUM SÉNILE. 217

Gl. Quid factum est
dein le?

What was done then?

Pa. Nihil est factum;
sed cepi cogitare de suspendio.

Nothing was done, but
I began to think of Hanging.

Gl. Erat pater adeo
implacabilis?

Was your Father so implacable?

Pa. interim excidi ab uxore miser. Nam parentes puellæ simul atque cognoverunt hæc auspicia, renunciarunt affinitatem; et amaram perditissime.

In the mean Time I was balked of my Wife poor Man. For the Parents of the Girl, as soon as they knew these Omens, renounced Affinity with me; and I loved most desperately.

Gl. Miseret me tui. Sed interim quid consilii tentatum est.

I pity you. But in the mean Time what Course was tried.

Pa. Id quod solet in desperatis rebus. Pater abdicabat, res perierat, uxor perierat. Quid plura? Deliberabam serio mecum, an suspenderem me, an conicerem in metrum aliquo in monasterium.

That which is usual in desperate Cases. My Father discarded me, my Substance was gone, my Wife was gone. What needs more Words? I deliberated seriously with my self, whether I should hang my self, or put my self some where into a Monastery.

Eu. Crudele consilium. Scio utrum elegeris, mitius genus mortis.

A cruel Resolution. I know which you chose, the milder Kind of Death.

212 COLLOQUIUM SENILE.

Pa. Imo quod visum
est mihi tum crudeli-
us, adeo totus displice-
bam mihi.

Nay what seemed to me
then the more cruel, so en-
tirely did I displease my
self.

Gl. Atqui complures
dejiciunt se eo, ut
vivat suavius.

But a great many put
themselves in there, that
they may live more plea-
santly.

Pa. Corraso viati-
co, subdixi me furtim
procul a patria.

Having scraped toge-
ther Money for my Jour-
ney, I withdrew my self
privately to a great Dist-
ance from my Country.

Gl. Quo tandem?

Whither at last?

Pa. In Hiberniam.
Illic factus sum cano-
nicus ex horum gene-
re, qui sunt linei ex-
time, lanei intime.

Into Ireland. There I
was made a Canon of their
Kind, who are Linnen
without, and Woollen
within.

Gl. Hybernaſti igitur
apud Hibernos?

Did you Winter then
amongst the Irish?

Pa. Non. Sed ver-
tatus apud hos duos
mensis navigavi in
Scotiam.

No. But having been
with them two Months I
sailed into Scotland.

Gl. Quid offendit
te apud illos?

What offended you a-
mongst them?

P. Nihil nisi quod
illud institutum vide-
batur mihi minus

Nothing but that that
Constitution seemed to me
more gentle than to sit
quam

COLLOQUIUM SENILE. 213

quam pro meritis ejus
qui erat dignus non u-
no suspendio.

the Deserts of him who was
worthy not of a single
hanging.

Eu. Quid fecisti in
Scotia?

What did you do in
Scotland?

Pa. Illic ex lineo
factus sum pelliceus a-
pud Carthusios.

There of a Linnen Man
I became a Leathern one a-
mongst the Carthusians.

Eu. Homines plane
mortuos mundo.

M-n plainly dead to the
World.

P. Ita visum est mi-
hi cum audirem illos
canentes.

So it appeared to me
when I heard them sing-
ing.

Gl. Quid mortui ca-
nunt etiam? Quot
menses egisti apud il-
los Scotos?

What do the dead sing
too? How many Months
did you spend with those
Scots?

Pa. Propemodum
sex.

Almost six.

Gl. O Constanti-
am!

O Constancy!

Eu. Quid offendit
illic?

What offended you
there?

Pa. Quia vite visa
est mihi segnis et dem-
cata: deinde reperi
multos illic cerebri non
admodum sani, ob so-
litudinem, ut arbitror.

Because the Life seem'd
to me lazy and nice: then
I found many there: of a
Brain, not very sound be-
cause of the Solitude, as I
imagine. I had but little.

214 COLLOQUIUM SENILE.

Mibi erat parum celebri, verebar ne totum periret.

Erain, I was afraid lest it should all be lost.

Pa. Quo devolasti deinde?

Whither did you fly then?

Pa. In Galliam. Reperi illic quosdam tuos pullatos, ex instituto divi Benedicti, qui testantur colore vestis se lugere in hoc mundo, et inter hos qui pro summa veste ferrent cilicium simile reti.

Into France. I found there some all in Black, of the Order of St. Benedict, who testify by the Colour of their Coat that they mourn in this World; and amongst them some who for their upper Garment wore Hair-Cloath like a Net.

Gl. O gravem macerationem corporis!

O grievous Mortification of the Body!

Pa. Hic egi undecim menses.

Here I spent eleven Months.

Eu. Quid obstitit, quo minus maneres illic perpetuo?

What hindered you from staying there away?

Eu. Quia illic reperi plus ceremoniarum quam vera pietas. Præterea audieram esse quosdam multo sanctiores his, quos Bernardus revocasset ad severiorem disciplinam, pulla veste mutata in candidam:

Because there I found more of Ceremonies than true Piety. Besides I had heard that there were some much more holy than these, whom Bernard had brought to a more severe Discipline, the black Garment being charged into a white, Apud

COLLOQUIUM SENILE. 215

Apud hos vixi decem menses. *with these I lived ten Months.*

Eu. Quid offendeat hic? *What offended you here?*

Pa. Nihil admodum; nam reperi hos sodales commodos sitis. Sed Græcum proverbium movebat me. Itaque decretum erat aut non esse Monachum, aut esse Monachum insigniter. Acceperam esse quosdam Brigidenses, homines plane cælestes. Contuli me ad hos. *Nothing very much; for I found these Companions good enough. But the Greek Proverb moved me. Wherefore I was resolved either not to be a Monk, or to be a Monk remarkably. I had heard there were some Brigidenses, Men truly celestial. I betook my self to them.*

Eu. Quot menses egisti illic? *How many Months did you spend there?*

Pa. Biduum, nec id sane totum. *Two Days, nor that indeed entire.*

Gl. Displicuit hoc genus vitæ usque adeo? *Did this Kind of Life displease you so much?*

Pa. Non recipiunt nisi qui obstringat se mox professioni. At ego nontum adeo insaniebam, ut præberem me facile capistro quid nunquam liceret excutere. Et quoties audiebam virgines *They admit no one that does not bind himself immediately to the profession. But I was not yet so mad as to put my self easily into a Noose, which I should never be able to shake off. And as often as I heard the Virgins singing,*

216 COLLOQUIUM SENILE.

canentes, uxor erepta
cruciabat animum.

the Wife I had lost torment-
ed my Mind.

Gl. Quid deinde ?

What then ?

Pa. Animus arde-
bat amore sanctimonie.
Tandem obambulans
incidi in quosdam
præferentes crucem.
Hoc signum arrisit mi-
hi protinus, sed vari-
etas remorabatur e-
lectionem. Alii ge-
stabant albam, alii ru-
bram, alii viridem, a-
lii versicolore, alii
simplicem, alii dupli-
cem. Ego ne relin-
querem quid intenta-
tum, gessi ferme om-
nes formas. Verum
comperi ipsa re, esse
longe aliud circum-
ferre crucem in pallio
sive tunica, quam in
corde. Tandem fef-
sus inquirendo, sic
cogitabam mecum, ut
attingerem omnem sanc-
timoniam semel, pe-
tam sanctam terram,
ac redibo domum o-
nustus sanctimonia.

My Mind was inflamed
with the love of Holiness.
At last as I was walking I
lighted upon some carry-
ing a Cross. This Badge
pleased me immediately,
but the Variety hindered
my Choice. Some bore a
white one, some a red,
some a green, some a par-
ti-coloured one, some a sin-
gle, some a double one.
I that I might not leave any
thing untried, wore al-
most all the Sorts. But I
found by the Thing itself
that it is quite another
thing to carry a Cross upon
a Gown or a Tunic, than
in the Heart. At last be-
ing weary with inquiring,
thus I thought with my
self: that I may get all
Holiness at once, I will
go to the Holy Land, and
will return Home loaden-
ed with Holiness.

Po. Num profec-
tus es eo ?

Did you go thither ?

Pa. Maxime.

Yes.

Po. Unde

COLLOQUIUM SENILE. 217

Po. Unde suppetebat viaticum?

Whence had you Money for your Journey?

Pa. Demiror istud venire tibi in mentem nunc denique, ut rogares, ac non percunctatum fuisse multo ante. Sed nosti proverbium, quævis terra alit artificem.

I wonder that that is come into your Mind now at last to ask, and that you did not ask that long before. But you know the Proverb, any Country maintains an Artist.

Gl. Quam artem circumferebas?

What Art did you carry about?

Pa. Chiromanticam?

The Chiromantick.

Gl. Ubi didiceras eam?

Where had you learnt it?

Pa. Quid refert?

What signifies that?

Gl. Quo præceptore?

Under what Master?

Pa. Eo qui docet nihil non, ventræ. Prædicebam præterita, præsentia, et futura.

Him who teaches every Thing the Belly. I foretold Things past, present, and to come.

Gl. Et sciebas.

And did you know them?

Pa. Nihil minus? Sed divinabam audacter, idque tuto, videlicet pretio accepto prius.

Nothing less; but I guessed boldly, and that safely, that is, my Reward being received first.

Po. Poterat tam ridicula ars alere te?

Could so ridiculous an Art maintain you?

18 COLLOQUIUM SENILE.

Pa. Poterat et quidem cum duobus famulis ; tantum fatuorum et fatuorum est ubique. Attamen cum adirem Hierosolymam, adalideram me in comitatum cujusdam magnatis, prædixit, qui natus annos septuaginta, negabat se moriturum æquo animo, nisi adisset Hierosolymam prius.

Eu. Et reliquerat uxorem domi ?

Pa. Atque sex liberos etiam.

Eu. O senem impium ! Atque rediisti illinc sanctus ?

Pa. Vis fatear verum ? Aliquanto deterius quam iveram.

Eu. Sic, ut audio, amor religionis est excusatus.

Pa. Imo magis incanduit. Itaque reversus in Italiam addixi me militie.

It could and indeed with two Servants, so many foolish Men and foolish Women are there every where. Yet when I went to Jerusalem, I join'd my self to the Company of a certain great Man, very rich, who being seventy Years old, denied that he should die with a contented Mind, unless he went to Jerusalem first.

And had he left a Wife at Home ?

And six Children too.

O an old Man impiously pious ! And did you return from thence holy ?

Would you have me confess the Truth ? Something worse than I went.

Thus, as I hear, the Love of Religion was expelled.

Nay it was more inflamed. Wherefore returning into Italy, I apply'd my self to War.

Eu. Itane

COLLOQUIUM SENILE. 219

Eu. Itane venabaris
religionem in bello?
Quo quid potest esse
sceleratius?

Ay, Did you hunt for
Religion in War? Than
which what can be more
wicked?

Pa. Erat sancta
militia.

It was a holy Warfare.

Eu. Fortassis in
Turcas.

Perhaps against the
Turks.

Pa. Imo quoddam
sanctius, ut prædica-
bant cum.

Nay something more
holy, as they said them.

Eu. Quidnam.

What?

Pa. Julius secundus
belligerabat adver-
sus Gallos. Porro ex-
perientia multarum
rerum etiam com-
mendabat militiam
mihi.

Julius the second waged
War against the French.
Moreover the Experience
of many Things likewise
recommended War to
me.

Eu. Multarum, sed
malarum.

Of many, but bad
Things.

Pa. Ita comperi post.
Et tamen vixi durius
hæc quam in mona-
steriis.

So I found afterwards.
And yet I lived more
hardly here than in the
Monasteries.

Eu. Quid tum po-
stea? Jam animus ce-
pit vacillare, utrum
redirem ad negotia-
tionem intermissam, an

What then afterwards?
Now my Mind begun to
waver, whether I should
return to Merchandise,
which I had given over,
per.

220 COLLOQUIUM SENILE.

persequeretur religionem fugientem. Interim venit in mentem posse conjungi.

or pursue Religion flying from me. In the mean Time it comes into my Mind that they might be joined together.

Quid? Ut esses simul et negotiator et monachus.

What? That you might be at once both a Merchant and Monk?

Pa. Quidni? Nihil religiosius ordinibus Mendicantium: Et tamen nihil similius negotiationi? Volitant per omnes terras et maria? Vident multa, audiunt multa, penetrant in omnes domos, plebeiorum, nobilium, atque regum.

Why not? Nothing is more religious than the Orders of the Mendicants; and yet nothing is more like Merchandise; they rove through all Lands and Seas; they see many Things, they hear many Things, they thrust into all Houses, of Commoners, Noblemen, and Kings.

Eu. At non cauponiuntur.

But they do not traffick.

Pa. Saepe felicius nobis.

Oftentimes more successfully than us.

Eu. Quod genus ex his delegisti.

What Sort of these did you choose?

Pa. Expertus sum omnes.

I tried all Sorts.

Eu. Nulla placuit?

Did none please you?

Pa. Imo omnes perplacuerunt, si licuisset

Nay they all pleased me very well, If I might nego-
negotiate

COLLOQUIUM SENILE. 221

negotiarī statim. Verum perpendebam suadendum mihi diu in choro, priusquam negotiatio crederetur mihi. Jamque cepi cogitare de venanda Abbazia. Sed primum heic Delia non favet omnibus, et venatio est sepe longa. Itaque octo annis consumptis in hunc modum, cum mors patris esset nuntiata, reversus domum, ex consilio matris duxi uxorem, et redi ad veterem negotiationem.

Gl. Dic mihi, cum sumeres subinde novam vestem, ac velut transformareris in aliud animal, qui potuisti servare decorum?

Pa. Qui minus quam hi qui in eadem fabula agunt varias personas?

Eu. Dic nobis bona fide, qui expertus es nullum non genus vite, quid probas maxime omnium.

have traded immediately. But I considered that I must sweat a long Time in the Company, before the Business of Traffick would be trusted to me. And now I begun to think of hunting after an Abbot's Place. But in the first Place here Delia does not favour all Men, and the Hunting is often long. Therefore eight Years being spent after this Manner, when the Death of my Father was told me, returning Home by the Advice of my Mother I married a Wife, and returned to my old Traffick.

Tell me, when you took now and then a new Coat, and as it were were Changed into another Creature. how could you keep up a decorum.

Why less than they who in the same Play act various Persons?

Tell us in good earnest, you who have try'd every kind of Life, which do you approve most of all.

Pa. Om-

Pa. Omnia non congruunt omnibus : Nul-
lum arridet mihi ma-
gis quam hoc quod te-
cutus sum.

All Things do not a-
gree with all Men : None
pleases me more than this
which I have followed.

Eu. Tamen negoti-
atio habet multa in-
commoda.

Yet Merchandise has ma-
ny Inconveniencies.

Pa. Sic est. Sed
quando nullum genus
vitæ caret omnibus
incommodis, orno hanc
spartam quam nactus
sum. Verum nunc su-
perest Eusebius, qui non
gravabitur explicare a-
liquam scenam flux vitæ.

So it is. But seeing no
Kind of Life is without all
Inconveniencies, I mind this
Province which I have got.
But now remains Eusebi-
us, who will not think
much to relate some Scene
of his Life.

Eu. Imo totam fa-
bulam, si videtur,
nam non habet mul-
tos actus.

Nay the whole Play,
if it seems good, for it
has not many acts.

Gl. Erit magnope-
re gratum.

It will be very grateful.

Eu. Ubi rediissem in
patriam, deliberavi a-
pud me annum, quod-
nam genus vitæ vel-
lem amplecti ? simul-
que exploravi meip-
sum, ad quod genus
essem propensus aut
idoneus. Interim præ-
benda est oblata, quam

When I was returned in-
to my own Country, I
deliberated with my self,
a Year, what Kind of Life
I should Embrace. And
at the same Time I ex-
amined my self, for what
Kind I was inclinable or
fit. In the mean Time a
Prebend was offered me,
vocant,

COLLOQUIUM SENILE. 123

vocant, satis opimi
proventus. Accepi.

as they call it, of a good
rich Income. I accepted it.

Gl. Hoc genus vi-
tæ vulgo male audit.

This Sort of Life com-
monly goes under an ill
Name.

Eu. Videtur mihi
exoptandum satis, ut
humane res sunt. An
putatis esse medio-
crem felicitatem, tot
commodalari subito ve-
lut e celo, dignitatem,
honestas æles, beneque
instructas, satis am-
plos annuos redditus
honorificum sodaliti-
um? Deinde templum,
ubi, si libeat, vaces
religioni.

It seems to me desirable
enough, as human Affairs
are. Do you think it to
be a small Happiness, that
so many good Things
should be given a Man
on a sudden, as it were
from Heaven, Honour,
a handsome House, and well
furnished, a good large
yearly Income, honourable
Company, and then a
Church, where, if you have
a Mind you may attend
upon divine Worship.

Pa. Illic luxus of-
fendebat me, et infamia
conculinarum, tum
quod plerique ejus ge-
neris oderunt literas.

There Luxury offended
me, and the Infamy of
Concubines, and also that
most Men of that Way
hate Learning.

Eu. Ego non specta
quid alii agant, sed
quid est agendum mi-
hi, et adjungo me me-
lioribus, si non possem
reddere alios meliores.

I do not regard what
others do, but what is to
be done by me; and I join
my self to the better Sort,
if I cannot make others
better.

Po. Vixisti perpe-
tua in istogenere?

Have you lived always
in that Way?

Eu. Pene.

224 COLLOQUIUM SENILE

Eu. Perpetuo, nisi
quod egi quatuor an-
nos primum Patavii,

Always, but that I spent
four Years at first at Pa-
tavium.

Po. Quamobrem?

What for?

Eu. Partitus sum
hos annos ita, ut da-
rem sesquiannum stu-
dio medicinæ, reli-
quum tempus theo-
logiæ.

I divided those Years so,
that I gave a year and a
Half to the Study of Phy-
sick, the rest of my Time to
Divinity

Po. Cur id?

Why that?

Eu. Quo melius mo-
derarer et animum et
corpus, et nonnun-
quam consulerem ami-
cis. Nam et concio-
nor nonnunquam pro
mea sapientia. Sic hac-
tenus vixi tranquille
satis, contentus unico
sacerdotio, nec ambi-
ens quidquam præterea,
recusaturus etiam, si
offeratur.

That I might the better
manage both Mind and
Body, and sometimes as-
sist my Friends. For I
preach too sometimes ac-
cording to my Wisdom.
Thus so far I have lived
quietly enough, content
with one living, and not
seeking for any Thing be-
sides; and would refuse it
too, if it should be offered.

Pa. Utinam liceret
discere, quid cæteri
nostri focales agant,
quibuscum vivimus
familiariter.

I wish we could learn
what the Rest of our Com-
panions are doing, with
whom we lived famili-
arly.

Eu. Possum com-
memorare quædam de
nonnullis; sed video

I can relate some things
of some of them; but I see
we are not far from the
nos

COLLOQUIUM SENILE 225

nos non *abesse* procul
a civitate, quare, si
videtur, convenimus
in idem diverforium.
Ibi per otium confe-
remus de ceteris affa-
tim.

City ; Wherefore, if it
seems good, we will repair
to the same Inn. There
at our Leisure we will con-
fer about other Things at
large.

Hugitio Auriga.
Unde nactus es tam
miseram *farcinam*
Iusce ?

Where got thou so mi-
serable a Luggage Blink-
ard ?

Henricus Auriga.
Imo quo defers istud
Iupanar, ganeo ?

Nay whither art thou
carrying that bawdy
Company, thou Rake ?

Hug. Debueras ef-
fundere istos frigidos
senes alicubi in urri-
cetum, ut calefce-
rent.

Thou shouldest have
thrown those frigida old
Fellows somewhere into a
Bed of Nettles, to warm
them.

Hen. Imo tu cura
istum gregem, ut pre-
cipites alicubi in pro-
fundam *lamam*, ut re-
frigerentur, nam ca-
lent plus satis.

Nay do thou take Care of
that Company, to throw
them somewhere into a deep
Ditch, to cool, for they are
more warm than enough.

Hug. Non soleo
precipitare meam *farcinam*.

I do not use to overthrow
my Load.

Hen. Non ? *A:* qui
vidi te nuper deje-
cisse sex Carthusianos
in *exnum*, sic ut e-

No ? But I saw thee
lately throw six Carthusians
into the Dirt, so that they
came out black, instead of
meat.

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*mergerent nigri, pro
candidis. Tu interim
ridebas, quasi re bene
gesta.*

*white. Thou in the mean
time laughed, as if the
Thing had been well
done.*

*Hug. Nec injuria:
Dormiebant omnes, et
addebant multum pon-
deris curru meo.*

*Not without Reason:
They were all asleep, and
added much Weight to my
Coach.*

*Hen. At mei senes
sublevaverunt meum
currum egregie per to-
tum iter garrientes
perpetuo. Nunquam
vidi meliores.*

*But my old Men have
eased my Chariot extraor-
dinarily through the
whole Journey prating
perpetually. I never saw
better.*

*Hug. Tamen non
soles delectari talibus.*

*Yet thou dost not use to
be pleased with such.*

*Hen. Sed hi tenni-
culi sunt boni.*

*But these old Fellows
are good.*

Hug. Qui scis?

How knowest thou?

*Hen. Quia bibi per
eosterc per viam insig-
niter bonam cervisi-
am.*

*Because I drunk with
them thrice by the Road
extraordinary good Ale.*

*Hug. Ha, ha, hæ.
Sic sunt boni tibi.*

*Ha, ha, hæ. So they
are good with thee.*



F I N I S.

